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ELEMENTS

OF

SYRIAC GRAMMAR

BY AN

INDUCTIVE METHOD

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BY

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TO

PROFESSOR EDUARD SACHAU,

WHO HAS DONE SO MUCH FOR THE PROMOTION

OF SEMITIC STUDIES,

THIS BOOK IS AFFECTIONATELY DEDICATED

BY ONE OF HIS AMERICAN STUDENTS

PREFACE.

THIS Syriac grammar was undertaken six years ago at the suggestion of Professor W. R. Harper, Ph.D. It is designed to do in a measure for the Syriac language that which Professor Harper's text-books have done for the Hebrew. In the orthography and etymology the author has sought to draw his illustrative examples, as far as possible, from the chrestomathy published in his MANUAL OF SYRIAC. These are denoted by the page and line upon which they occur; thus, 2. 2. after an example shows that it is found on page 2, line 2, of the MANUAL. References to the Bible are to the Peshito version when not otherwise indicated.

In the syntax, the author has aimed to give two examples, at least, on which to base every rule, statement, or remark. It was his object to adduce one of these examples from the Peshito version and the other from some native classical source. It will be noted that Joshua the Stylite, in the edition of Professor W. Wright, Addai the Apostle, by Professor George Phillips, D.D., and the Spicilegium Syriacum, by W. Cureton, have been more frequently cited than any other original authorities. The reason for this was that they are all accessible to American or English students who may make use of the grammar. Indeed, it has been the author's hope that students, after they had mastered the MANUAL, would secure Joshua the Stylite, Addai the Apostle, and the Spicilegium Syriacum (the last of which was a text-book at Berlin some years ago), and continue their studies by reading these books in the unpointed text in which they have been published. The simplicity of the first, the intrinsic interest of the second, which centres around Abgar's letter to the Christ, and the variety of style and literature of the third, give wings to the student's zeal and further his rapid progress while making him unconscious of the labor of acquisition.

Thanks for aid in preparing the manuscript of this work are

due to Mrs. Ella Wilson Stewart, A.B. (Vassar), and to the Rev. W. O. Elterich, A.M.

The author has received inestimable assistance in regard to rules and examples from the grammars of Hoffmann, Hoffmann-Merx, Uhlemann, Phillips, Martin, and Agrell, but especially from those of Duval and Nöldeke, though he has throughout conscientiously worked up his material according to his own plan, and has enriched the store of illustrations by hundreds of new citations. The rules have been based upon the examples given, and it is hoped by the author that they are not merely more numerous, but better classified and more clearly defined than has ever before been accomplished in English.

The examples have been taken from accessible sources, denoted by the page and line, or by section, so that they can be readily confirmed. In the syntax, when the examples could not be verified, the grammar from which they have been taken has been noted.

The hope that this grammar would be a means of furthering the study of Syriac by American students, and of throwing fresh light upon the Sacred Scriptures, has encouraged the author, and, as he thinks, justified him in the publishing of this book.

The plates for the first sixty pages were made by Messrs. Tuttle, Moorhouse & Taylor, of New Haven, Conn.; those for the remainder by the firm of W. Drugulin, of Leipsic, Germany.

For convenience of cross reference, the order and arrangement of Professor Harper's "Elements" and "Syntax" have been followed as closely as practicable. Those who wish to compare the Syriac with the Hebrew can readily find where the two languages agree and differ by following the index of this volume (upon which much time and care have been expended in the effort to make it a full and accurate guide to the contents), and by comparing it with the indexes of Harper's or other Hebrew grammars.

In the citations, the following abbreviations occur:

A. A. or Ad. Ap. = Addai the Apostle;
J. S. or Jos. Sty. = Joshua the Stylite;
Spic. Syr. = Spicilegium Syriacum;
Aphr. = Aphraates, by Professor W. Wright;
Overbeck = S. Ephraemi Syri aliorumque opera selecta, by J. J. Overbeck.

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ELEMENTS OF SYRIAC.

ALPHABET.

Names of the Signs.	Jacobite. Unconnected (or final).	Jacobite. Connected to the right.	Jacobite. Connected to the left.	Jacobite. Connect. to the right and left.	Estrangelo.	Numerical Value.	Remarks: English Equivalent of the sound.
Olaph	ܐ	ܐ	—	—	ܐ	1	Spiritus lenis, *h* in *hour*.
Bêth	ܒ	ܒ	ܒ	ܒ	ܒ	2	*b, bh.*
Gomal	ܓ	ܓ	ܓ	ܓ	ܓ	3	*g, gh.*
Dolath	ܕ	ܕ	—	—	ܕ	4	*d, dh.*
Hê	ܗ	ܗ	—	—	ܗ	5	*h*, always as in *home*.
Wau	ܘ	ܘ	—	—	ܘ	6	*w*, as in *wowwow*.
Zain	ܙ	ܙ	—	—	ܙ	7	*z*.
Ḥêth	ܚ	ܚ	ܚ	ܚ	ܚ	8	*ch*, as in *loch*.
Ṭêth	ܛ	ܛ	ܛ	ܛ	ܛ	9	Emphatic *t*.
Yudh	ܝ	ܝ	ܝ	ܝ	ܝ	10	*y*, as in *your*.
Kaph	ܟ	ܟ	ܟ	ܟ	ܟ	20	*k* or *kh*, as in *workhouse*.
Lomadh	ܠ	ܠ	ܠ	ܠ	ܠ	30	*l*.
Mîm	ܡ	ܡ	ܡ	ܡ	ܡ	40	*m*.
Nûn	ܢ	ܢ	ܢ	ܢ	ܢ	50	*n*.
Semkath	ܣ	ܣ	ܣ	ܣ	ܣ	60	*s*.
Ê	ܥ	ܥ	ܥ	ܥ	ܥ	70	Peculiar guttural.
Pê	ܦ	ܦ	ܦ	ܦ	ܦ	80	*p, f*.
Ṣodhê	ܨ	ܨ	—	—	ܨ	90	Like *ss* in *hiss*.
Koph	ܩ	ܩ	ܩ	ܩ	ܩ	100	Guttural *k*.
Rîsch	ܪ	ܪ	—	—	ܪ	200	*r*.
Shîn	ܫ	ܫ	ܫ	ܫ	ܫ	300	Always *sh* as in *show*.
Tau	ܬ	ܬ	—	—	ܬ	400	*t, th*.

§ 1. The Syriac alphabet (see page 1) has twenty-two consonantal signs or letters. The first letter of the name of each sign represents its sound; e. g. ܒܹܝܬ "bêth" is the name of the sign, "b" is its sound; ܗܹܐ "hê" is the name, "h" is the sound.

§ 2. (1) (a) ܐܲܠܳܗܳܐ 'aloho' *God* (1:1); ܐܰܪܥܳܐ 'ar'o' *earth* (1:1).

(b) See last syllable in examples under (1) (a).

(c) ܕܠܳܐ d'lo'yor (1 Cor. 9:26); ܠܳܐ m'lo-yo' (1 Cor. 10:26); ܟܳܐ ḳo-yem (Matt. 13:1) (R. ܩܲܡ); ܫܳܐ sho-yel (Matt. 5:42) (R. ܫܲܐܠ); ܥܳܐ 'o-yel (Matt. 15:11) (R. ܥܲܠ).

(2) ܒܪܹܫܝܬ b'rîshith (1:1); ܫܶܫܬܘܟܳܐ ḥeshshukho' (1:2); ܬܘܗܘ ܒܘܗܘ tuh w'bhuh (1:1); ܐܲܦ 'ap-pay (1:2).

Some signs stand for two or more sounds.

(1) ܐ (Olaph) is generally—

(a) a soft breathing, like *h* in "hour," or

(b) quiescent in a preceding vowel; but sometimes it is

(c) pronounced as Yudh, e. g. when preceded or followed by another Olaph, and in the active participle of verbs which have the middle radical Wau, Olaph, or doubled.

(2) ܟ ܦ ܨ ܩ ܫ with a point under them are aspirated; with a point above them they are unaspirated. See § 9.

§ 3. ܗܘ hu (21:5); ܠܗܘܢ l'hun (21:5); ܦܫܝܛܐ peṣ-ḥo' (21:8); ܪܘܫܐ ru-ḥeh (1:2); ܡܫܟܠܡ mash-lem (21:2); ܐܰܪܥܳܐ 'ar-'o' (1:1).

It is to be noted that ܗ is *always* pronounced like *h* in "home;" ܚ (ḥ), like *ch* in "loch," or German *ch* in "Rache;" ܫ (sh), like *sh* in "show;" and that ܥ is "produced by a smart compression of the upper part of the windpipe and forcible emission of the breath."

§ 4. 1. ܟܠܗ kulleh (5:9); ܐܚ akh (2:18); ܐܲܠܳܗܳܐ 'aloho' (1:1); ܥܠ 'al (1:2); ܫܡܝܐ sh'mayo' (1:1); ܚܪܝܡ ḥ'rîm (5:9); ܢܚܘܐ nehwê' (1:3); ܡܢ men (1:8); ܥܠ 'al (1:2); ܕܝܥ dîdha' (5:14).

2. (1) ܕܠܐ d'lo' (5:9); ܠܥܠܠܐ lagh'lîlo' (24:5).

(2) ܐܟܬ (1:1); ܟܬ (23:14).

(3) ܡܐ (14:4).

3. (1) ܐܠ (23:12); ܐܚܐ (3:5).

(2) ܒܝ (23:1); ܚܒ (23:2).

(3) ܚܘ (23:7); ܚܢ (30:1).

(4) ܥܠܥ (24:2); ܥܐ (24:12).

(5) ܡܥ (23:8); ܐܡܣܐ (24:1).

(6) ܚܐ (24:16); ܟܘ (24:16); ܐܠ (24:17); ܡܥ (24:9).

4. ܐܚܐ (1:1); ܦܥܢ (1:4); ܣ (1:6); ܐܬ (1:1); ܠܘ (1:1); ܬܥ (1:2); ܐܣ (1:3); ܐܚܐ (1:13); ܐܥ (1:5); ܥܟܐ (1:6); ܨܐ (1:1); ܐܚܐ (1:1); ܫ (1:1); ܬܠ (1:1).

1. The five letters, Koph, Lomadh, Mim, Nun, and 'Ê, have peculiar forms at the end of words.

2. Lomadh before Olaph is perpendicular, like the latter, (1). Initial Olaph follows the slant of a succeeding Lomadh, (2); but medial Olaph remains perpendicular, (3). A medial Lomadh before a final Lomadh is written as in ܥܠ (Matt. 9:33).

3. To be carefully distinguished are,

(1) Olaph, ܐ, and Zain, ܙ;

(2) Bêth, ܒ, and Koph, ܩ;

(3) Dolath, ܕ, and Rîsh, ܪ;

(4) Wau, ܘ, and Koph, ܩ (Wau can be joined only to a letter which precedes, but Koph to a letter preceding or following);

(5) Yudh, ܝ, and Shin, ܫ; and

(6) Lomadh, ܠ, and 'Ê, ܥ, since they differ as to size only.

4. Olaph, Dolath, Hê, Wau, Zain, Sodhê, Rîsh, and Tau may be connected with the letter which precedes, but not with the letter which follows. The forms of Dolath (ܕ or ܕ), Rîsh (ܪ or ܪ), and Tau (ܬ or ܬ) are somewhat dissimilar in the two cases.

5. ܐ, ܝ, and ܘ are called vowel letters.

ܐ, ܗ, ܥ, and ܐ are called gutturals.

§ 5. Classification of Letters.

1.

Labials, ب ف م ڤ

Dentals or Sibilants, ت د ث ز س ش ط ظ

Linguals, ل ن ر

Palatals, ي ج ك ق

Gutturals, ء ه ع غ خ

Linguo-dental, ض

2.

Vowel letters, ا و ي

1. According to their organic formation, consonants are classified as (1) Labials, (2) Dentals or Sibilants, (3) Linguals, (4) Palatals, (5) Gutturals, (6) Linguo-dentals.

2. The letters ا, و, and ي were often used by the Syrians to express the long vowel sounds and diphthongs; and hence, they are called vowel-letters.

§ 6. Vowel Signs.

1. The vowel signs in use among the Jacobites, or Occidental Syrians, are the Greek letters Alpha, Epsilon, Eta, Omikron, and Upsilon, turned half over. They were introduced about 700 A. D., and represent the pronunciation of the Syriac at that time. They are ◌ܰ (ă) Pethoḥo, ◌ܳ (o) Zeḳofo, ◌ܶ (e) Rebhoṣo, ◌ܺ (î) Ḥebhoṣo, ◌ܼ (u) 'Eṣoṣo.

[*Note.*—The Nestorians used a different system of vowel points.

◌ (ă) Pethâḥâ, e. g. مْحَكَ (Ps. 1:2).

◌ (â) Zeḳâfâ, لَّا صْعَ (Ps. 1:1).

◌ (ĕ, ĭ) Rebhâṣâ arrîhâ, مْحِكَ (Ps. 1:1).

◌ (ê) Rebhâṣâ karyâ, مْحَكَ (Ps. 1:3).

◌ (î) Ḥebhâṣâ, ؟مْطَا (Ps. 1:5).

◌ (u, û) 'Eṣâṣâ allîṣâ, ؛مْسَا (Ps. 1:4).

◌ (o, ô) 'Eṣâṣâ rewîḥâ مْحَدْسَا (Ps. 1:2).

The later Jacobites combined the points with the Greek letter system. Among the Nestorians, ◌ (Zeḳâfâ) was pronounced like *a* in "father;"

among the Jacobites, its equivalent ◌ was pronounced like *o* in "note." The Jacobite Rebhoṣo and ʿEṣoṣo were separated into two signs and sounds among the Nestorians.]

2. The names of the vowels are of Syriac origin, and are derived from the position taken by the lips and teeth in their pronunciation. Pethoḥo means *opening*, the mouth being wide open when it is pronounced; Zeḳofo means *raising;* ʿEṣoṣo, *narrowing;* Rebhoṣo, *compression;* and Ḥebhoṣo, *depression.*

3. (1) ܐܲܠܳܗܳܐ ʾaloho (1:1); ܫܡܲܝܳܐ shᵉmayo (1:1); ܐܲܪܥܳܐ ʾarʿo (1:1).

(2) ܚܫܫܘܟܐ ḥeshshukho (1:2); ܦܫܺܝܛܳܐ peshṭo (23:8); ܡܶܢ men (23:19); ܗܘܳܕܶܝܢ hoydên (24:2); ܓܶܪ gêr (24:3); ܥܲܣܢܶܐ ʿonê (24:4); ܐܲܪܒܥܶܐ ʿerbê (24:4).

(3) ܥܣܪܝܬ bᵉrîshîth (1:1); ܠܝ lî (23:2); ܕܝܝܬܝܟܝ dîyathîḳî (23:18); ܒܗܕܗ dᵉbhîdheh (23:13); ܪܘܗ ruḥeh (1:2); ܟܠܗܘܢ kullᵉkhun (23:18).

(1) Pethoḥo was pronounced like *a* in "hat;" Zeḳofo, like *o* in "note."

(2) Rebhoṣo was pronounced like *e* in "met." When followed by Yudh, it was pronounced like *ey* in "they;" as, also when followed by Olaph.

(3) Ḥebhoṣo was pronounced like *i* in "machine;" ʿÊṣoṣo, like *oo* in "foot" or "fool."

4. ܥܡܪ (23:8); ܥܒܕ (23:17); ܐܚܐ (23:1); ܐܡܪܬ (23:7); ܟܡܗܟܡ (23:13); ܚܙܐ (24:4); ܪܘܚܐ (Rom. 8:2); ܐܥܡܩ (23:2); ܪܘܚ (1:2); ܒܐ (23:5).

All the vowels except ʿÊṣoṣo may be written either above or below the line.

5. (1) ܐܙܠ (Acts 23:20); ܨܦܪ (23:3); ܒܐ (23:5); ܟܠ (23:2); ܒܐ (23:5).

(2) ܚܫܫܘܟܐ (1:2); ܟܟܒܐ (1:5); ܩܠ (2:11); ܩܛܠ (17:4); ܩܨܒܐ (17:14); ܩܒܠܟܘ (J. S. 11:19); ܐܠܗܐ (1:1).

Vowels may be written, (1) fully, i. e. with a homogeneous consonant, or (2) defectively.

'Êṣoṣo is always written fully, except in ܟܠ *all* and ܥܠܬ *on account of;* and sometimes it is written fully even in these instances.

Remark.—The homogeneous consonants, or vowel-letters (§ 4. 5), are ܐ, ܝ, and ܘ.

(1) Olaph was written for a final ô (coming from a final â, which it still is among the Nestorians) or ê (also for î derived from ê, e. g. ܠܐ among the Jacobites is nî).

(2) Olaph was written also for a medial â (or ô), ê (or î), e. g. ܦܐܪܢ Pêran (Jacobite, Pîran), ܣܐܢܝܢ sônîn (Jacobite, sânîn) (J. S. 18:5).

(3) Olaph was written for a final ă, and sometimes for a medial ă, in Greek words, e. g. ܕܘܓܡܐ *δογματα.*

(4) Yudh was written for î, and sometimes for medial ê, e. g. ܒܝܫ = bîsh, ܕܝܢ = dên.

(5) Yudh was written for the diphthong *ai*, e. g. ܒܝܬܐ baito.

(6) Wau was written everywhere for *u* (except in ܟܠ and ܥܠܬ) and also for Nestorian *o*.

(7) Wau was also written for the diphthong *au* (*aw*), e. g. ܠܘ lau.

(8) ܐܝ was found for î (ê); ܐܘ for îu or êu, e. g. ܟܐܝܢ = kîn (Mt. 1:19), ܐܬܗܥܢܝܘ Ethh'nîu (J. S. 3:11), ܢ'ܫܡܠܝܘ n'shamlêu (J. S. 30:1).

(9) ܘ̈ stands for long *o* in the exclamation ܐܘ̈ *O!* (J. S. 20:17), but ܐܘ (J. S. 2:10) = ܐܘ̇ *or.*

6. (1) ܡܠܟܐ (J. S. 7:11) = ܡܲܠܟܳܐ *king;* ܥܠܡ = ܥܲܠܡܳܐ *counsel;* ܐܢܐ = ܐܲܢܳܐ; ܒܥܐ (J. S. 6:4) = ܒܥܳܐ; ܟܐ (J. S. 8:16) = ܟܳܐ; ܟܐ (J. S. 9:5) = ܟܳܐ; ܫܢܐ (J. S, 23:20) = ܫܲܢܳܐ; ܚܨܢ (J. S. 23:21) = ܚܨܲܢ; ܠܐܚܐ (J. S. 4:11) = ܠܐܚܳܐ; ܬܡܬܐ (J. S. 3:19) = ܬܡܬܳܐ.

(2) ܟܨܐ (J. S. 9:19) = ܟܨܳܐ; ܟܨܐ (J. S. 2:11) = ܟܨܳܐ; ܟܨܐ (S. S. 28:16) = ܟܨܳܐ; ܥܠ = ܥܠ (or ܥܠ); ܥܠ (or ܥܠ) = ܥܠ; ܥܠܡ (J. S. 8:3) = ܥܠܡ; ܥܠܡ (J. S. 6:5) = ܥܠܡ; ܥܡܥܐ (J. S. 9:4) = ܥܡܥܳܐ; ܫܡܥܐ (J. S. 6:11) = ܫܡܥܳܐ; ܥܒ (J. S. 6:9) = ܥܒ; ܥܒ (J. S. 3:22) = ܥܒ.

(3) ܚܲܒ (J. S. 2:11) = ܚܲܒ ; ܒܲܟ (J. S. 4:18) = ܒܲܟ ;
ܐܲܒܲܟ (J. S. 10:2) = ܐܲܒܲܟ ; ܒܲܥ (S. S. 1:15) =
ܒܲܥ *thou art willing;* ܒܲܥ (J. S. 1:9) = ܒܲܥ ; ܒܲܥ =
ܒܲܥ (cf. ܒܲܥ J. S. 2:17) ; ܥܲܒ (J. S. 1:2) ; ܥܲܒ ; ܥܲܒ
(J. S. 1:1) = ܥܲܒ .

(1) In many manuscripts and books the vowels and forms are denoted by a system of diacritical points. See, for example, *Joshua the Stylite*, and the *Spicilegium Syriacum*.

(2) In general, it may be said that the point above a letter stands
(*a*) for ă as distinguished from e, î, u, or the half-vowel ;
(*b*) for ô (â) as distinguished from all other vowels.

(3) Sometimes words have two points, both serving to differentiate the form ; e. g. the 1st sing. has a point above, the 2d sing. a point below the line ; but the 3d fem. sing. has a point above and one below.

Remark.—Many manuscripts vary their pointings ; e. g. in *Joshua the Stylite* (18:9, *et al.*), we have ܥܲ = ܥܲ , because the Pe'al is usually marked in this way ; whereas, elsewhere, the point is placed above, to denote the same form.

§ 7. Classification of Vowel Sounds.

1. (1) ܐܲܦܬ (1:2) ; ܟ (1:2) ;
ܟ (1:8) ; ܟܲܪܘܙ (1:13).
ܠܲܡܙ (1:5) ; ܡܥܟܒܬܐ (2:6).

(2) ܒ (1:1) ; ܥܲܡ (1:1) ; ܐܲܙ (1:11).
ܚܲܡ (1:7) ; ܒܲܥܩܫ (1:9) ; ܚܲܢܬܐ (22:1).
ܒܲܡ (1:1) ; ܡܒܫܬܐ (2:11) ; ܐܲܟ (2:16).
ܫܲܒܥ (1:2) ; ܒܲܣ (1:2) ; ܒܲܐ (22:5).

(3) ܐܲܙ b'ro' (1:1) ; ܡܫܬܐ sh'mayo (1:1).

1. As to quantity vowels are—
(1) Short, ◌ ◌ ◌ ◌
(2) Long, ◌ ◌ ◌ ◌
(3) Half, not written, but pronounced like *e* in "below."

2. (1) ܡܠܟ ; ܡܠܟ ; ܩܘܕܫ *holiness;* ܚܒܝܒ *beloved.*

(2) ܛܝܠ (ܛܝܠ) ; ܥܦܐ *wing;* (ܫܡܥ 1:2).

(3) ܥܡ (1:7) ; ܥܝܢ *eye* (ܥܝܢ) ; ܕܝܢ *judgment;* ܐܡܬ (1:1) ; ܣܘܦ (ܣܘܦ *Nestorian*) *end* (ܣܘܦ) ; ܢܬܩܘܡ *he shall stand* (ܢܬܩܘܡ).

(4) ܐܠܦ *thousand;* ܐܠ (24:14) ; ܚܛ (24:5) ; ܥܘܫܩ (6:11) ; ܨܝܚܐ or ܨܝܚܐ *snare;* ܫܘܟ (Ps. 1:3).

2. As to origin, vowels are—

(1) Pure,		ă [ā],	(ĭ),	ī,	ŭ, ū.
(2) Obscured,	ō	(ā),	ĕ,		(o).
(3) Contracted,			ê,	î,	(ô) û.
(4) Heightened,	o	(ā)	ē,	ī.	

Note.—The letter in brackets is no longer found; the letters in parentheses are found in the Nestorian, but not in the Jacobite, or West Syriac. The Nestorians pronounced ̤ (Rebhâṣâ arrîḥâ) sometimes as ĕ, sometimes as ĭ.

3. (1) ܡܠܟ, but ܡܠܟܐ *king;* ܩܛܠ *he killed,* but ܩܛܠܬ *she killed;* ܩܘܕܫ, but ܩܘܕܫܐ *holiness;* ܡܠܟܐ, but ܡܠܟܬܐ *queen.*

(2) (*a*) ܐܓ, ܐܓܐ *pure;* ܩܡ *he stood,* ܩܡܬ *she stood.*

(*b*) ܣܘܦ, ܣܘܦܐ *end;* ܥܝܢ, ܥܝܢܐ *eye.*

(*c*) ܐܓ *pure;* ܐܓܘܢܐ *wasp.*

(*d*) ܚܐܪ from ḥerro *free;* ܚܐܦ from ḥappo *violence.*

3. As to value in inflection, vowels are—

(1) *Changeable*, to wit: all half-vowels and all short vowels not in sharpened syllables, and heightened vowels.

(2) *Unchangeable*, to wit:

(*a*) Vowels long by nature or contraction, except (*b*), those derived from diphthongs.

(*c*) Short vowels in sharpened syllables, with a few exceptions (*d*).

§ 8. Diphthongs.

1. (1) ܐܰܪ݂ܥܳܐ (1:6); ܫܡܝܼܐ (23:7).

(2) ܫܡܝܼܢ (6:13); ܐܶܚܕ݂ܳܐ (24:1); ܐܶܬ݂ܬ݂ܳܐ (26:7).

(3) ܬ݂ܗܘܿܡܶܐ (Mt. 21:38); ܐܰܪ݂ܥܳܐ (25:10).

2. (1) ܐܰܦ̈ (1:2); ܟܬ݂ܒ̈ܶܐ (25:1); ܒܰܪ̈ (25:9).

(2) ܚܰܝ̈ܠ̈ܶܐ (6:5); ܡ̈ܝ̈ܐ (25:12); ܡ̈ (25:9).

(3) ܐ̈ *sign of plural.*

Waw and Yudh at the end of a syllable, after a heterogeneous vowel, form diphthongs. We have—

1. (1) Waw after *a*, pronounced like *ow* in "how."

(2) ܐ̂ pronounced *ê-oo*, or like Italian *eu* in "eufonia."

(3) ܐ̱, like *ew* in "mew."

2. (1) ܐ̮, like the English adverb "ay."

(2) ܐ̯, like *owi* in "owing."

(3) ܐ̮̈, like *uoy* in "buoy," when you give the *o* the sound of *o* in "do."

§ 9. Unvowelled Consonants.

1. ܐܰܪ݂ܥܳܐ 'ar-'o' (1:1); ܢܳܚܽܘܡ nuh-ro' (1:3); ܪ݂ܰܡ݂ܫܳܐ ram-sho' (1:5).

2. B'rîshîth b'rc' sh'mayo' w'yoth (1:1).

3. ܒ݂ܪ݂ܺܝܫܺܝܬ (1:4); ܒ݂ܪ݂ܶܝܬ (1:7); ܒ݂ܪ݂ܳܬ (1:7).

Note.—ܚܶܕ݂ܘܳܬ *joy*; ܐܽܘܪ݂ܚܳܬ *ways*; ܚܟ݂ܡ݂ܬ *wisdom*; ܐܰܠ݂ܳܗ *God*.

In Syriac there is no sign to show that a consonant is without a vowel, or that it is to be pronounced with a quickly uttered *e* sound, or half-vowel. We have the facts, however, without the sign. See 1, 2.

3. The phenomena denoted in Hebrew by medial Sh'wa occurred in Syriac also.

Note.—Consonants sometimes take a helping vowel. See § 32.

§ 10. Orthographic Signs. Rukhokh and Kushoy.

1. (1) ܫܡܥܗ (1:1); ܐܡܪ (1:1); ܫܒܥܛ (1:2); ܒܪ (1:6).

(2) ܐܬܐ (1:2); ܕܒܨ (1:7); ܚܫܒ (1:13); ܕܡܣܒ (1:2).

(3) ܘܐܡܪ (1:4); ܘܥܡܐ ܕܒܪܟ (1:6).

2. (1) ܐܡܪ (1:1); ܐܬܐ (1:1); ܘܟܬܒ (1:2); ܕܐܬܟܠ (1:10); ܚܫܒ (1:12); ܐܢ (2:12); ܙܒܢ (2:13).

(2) ܐܦ (1:2); ܕܡܥܗ (1:10); ܒܗ (3:12); ܕܐܦܣ (5:15); ܫܡܐ (25:6).

(3) ܐܒ (2:18); ܕܡܠܟ (5:15); ܛܦܚ (2:6); ܐܦ ܟܐ (3:5).

(4) ܐܝܠ (24:10); ܕܡܡ (24:17); ܒܪܫ (24:1); ܐܬܐ (24:2).

1. Rukhokh (*softening*) is a point placed under the letters ܒ, ܓ, ܕ, ܦ, ܦ, and ܟ, to show that they are to be aspirated. It occurs whenever one of these letters is preceded either (1) by a full vowel, or (2) by a half-vowel.

(3) It is to be noted, also, that these letters may be aspirated when the word immediately preceding them ends in a vowel.

2. Kushoy (*hardening*) is a point above the letters ܒ, ܓ, ܕ, ܦ, ܦ and ܟ, to show that they are unaspirated. It occurs—

(1) When the aspirates are not preceded by a vowel or half-vowel.

(2) When they are preceded by a full vowel and are doubled.

(3) After all diphthongs, except in ܐܒ.

Note.—ܫܬܐ (3:8) and similar words are no exception, since the Yudh is doubled, and we read ḥay-y'tho'.

(4) We have no sign to denote the doubling in any but the aspirate letters. In many texts, it is omitted from them also.

§ 11. The Linea Occultans

1. ܐܬܐ (2:6); ܐܠܐ (5:10); ܚܫܒ (2:17); ܕܡܫܩ (11:2).

2. ܐܢܐ (2:17); ܐܢܐ (6:5); ܐܢܐ (22:2); ܐܢܬܐ (26:15); ܐܢܝܟ (26:19).

3. ܐܝܟ̈ (21:7); ܐܥܝ̈ (22:9); ܟ̈ (22:11); ܟ̈ (23:13); ܨ̈ (23:16).

4. ܙ̈ (Lk. 1:72); ܙ̈ (John 15:4); ̈ (1 Cor. 11:2).

5. ̈ (1 Tim. 6:11); ̈ (1 Cor. 14:1); ̈ (Mt. 21:5).

R.—ܐ̈ (Acts 23:11); ̈ (Mt. 21:21); ̈ (Heb. 13:17).

A line, called the *linea occultans*, is put under certain letters to show that, though written, they are not to be pronounced.

1. It occurs most commonly with an assimilated Nun or a silent Hê.

2. Olaph is occult when not preceded or followed by a vowel.

3. Waw and Yudh are never marked by the linea occultans, even when at the end of a word and not preceded by a vowel.

4. In ̈ *to remember*, Ê receives the linea occultans to show that it is to be pronounced like Olaph.

5. In ̈ *run*, and ̈ *daughter of*, rish has the linea occultans.

Remark.—In the Ethpe'el Imperative, a line occurs under the second radical among the Jacobites and over it among the Nestorians. This line has the force of Marhetono rather than of the Linea Occultans (cf. § 12. 2).

§ 12. Mehagyono and Marhetono.

1. ̈ (6:9); ̈ (2:3); ̈ *wisdom* (= ̈); ̈ *they shall ask* (= ̈).

2. (1) ̈ (2:15); ̈ *they have divided;* ̈ *six;* ̈ *sixty.*

(2) ̄ = ̄ (Kirsch, "Chrest.," p. 134); ̄ *fifty* (J. S. 21:20); ̈ (J. S. 1:1); ̈ (Kirsch, "Chrest.," p. 64:7).

1. Mehagyono is a sign placed under a letter to show that it is to be pronounced with a short vowel.

2. (1) Marhetono is a line placed above a letter to show that it is to be pronounced without a vowel.

(2) A diacritical line is used also to denote an abbreviation or a number. On the ̈ of the interjection ̈ we find either a line or the Greek Omega, to distinguish it from ̈ *or*.

Remark.—For Marhetono with the Imv. Ethpe'el, see § 11. *Rem.*

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§ 13. Sign of the plural.

1. ܐܲܬ̈ (1:2); ܗܳܢܶܐ (1:3); ܡܲܥܒ̈ܕ̈ܐ (1:12); ܠܐ̈ܘ̈ܡ̈ܐ (2:3); ܟ̈ܠܗ̈ܢ̈ܐ (2:3).

2. ܐ̈ܠ̈ܦ̈ܐ (1:13); ܢ̈ܫ̈ܝ̈ܐ (2:2); ܚ̈ܝ̈ܐ (24:4).

3. ܡ̈ܟ̈ܬ̈ܒ̈ܐ (24:11); ܒ̈ܢ̈ܝ̈ (1:9).

1. Two points, called Rebbuy, are placed horizontally over a word to indicate that it is plural.

2. One of these points may coincide with the diacritical point of the Rîsh.

3. Rebbuy may stand with the dual also.

§ 14. Accent.

In modern Syriac, the accent is on the penult; the place of the accent in ancient Syriac is still in dispute. There follows a summary based on Duval:

1. The accent is generally on the penult.
2. The ultima receives it,
   (*a*) In monosyllables.
   (*b*) When it is a closed syllable with a long vowel.
   (*c*) When the first of two vowels is a helping vowel.
3. The antepenult never receives the accent, except when the second vowel is a helping vowel.

§ 15. The Accents.

An involved system of accents was used, especially for exegetical purposes, in commentaries on the Scriptures. According to Ewald, they were used, (1) to denote the relation of the parts of a chapter, (2) to denote the divisions of the sentences, (3) to denote the grammatical relations between words, (4) to denote the sentiment, or rhetorical characteristics of the sentence.

According to Bar Hebræus, the number of the accents was forty. In many manuscripts we have but two; a single dot, like our period, for short sentences, and four dots for longer. In the text of Walton's Polyglott, four dots are used for paragraphs, and one for shorter periods; while two are used to separate protasis and apodosis, dependent from principal sentences, and often the minor parts of subordinate sentences. Three dots are used to call special attention to what precedes. See Gen. 1:5,7; and Matt. 24:30,36,43,47.

§ 16. Syllables.

1. ܐܲܠ̈ܗܵܐ 'a-lo-ho' (1:1); ܫܡܲܝܵܐ sh'ma-yo' (1:1); ܘܫܲܫ̈ܘܟܵܐ w'ḥesh-shu-kho' (1:2).

2. ܐܲܪ̈ܥܵܐ 'ar-'o' (1:1); ܗ̈ܘܵܬ h'woth (1:1); ܗ̈ܘ̈ܣܗ (1:2).

Remark 1.—ܫܬ̈ܵ *six*; ܫܬ̈ܝ̈ *sixty*; ܟܣ̈ *covered*; ܬܠ̈ܬ *three*; ܗ̈ܵ *here*; ܗ̈ܘ̈ *they were foolish.*

Remark 2.—ܒ̈ܟ (15:8); ܒ̈ܨ (15:8); ܐ̈ܨ̈ܘ (17:15); ܐ̈ܬ̈ܝ̈ܒ̈ܨ (17:11).

1. A word has as many syllables as it has full vowels. A half-vowel does not constitute a syllable.

2. Every syllable must begin with a consonant. It may begin with two consonants, in which case the first takes a half-vowel.

Remark 1.—In ܫܬ̈ܵ and ܫܬ̈ܝ̈, and in later times in some other words, there is no half-vowel; e. g. ܫܬ̈ܵ = shto'.

Remark 2.—Words beginning with ܐ quiescing in ̈ are exceptions to this rule. According to some, they are to be pronounced, as they are sometimes written, with an Olaph before them. According to Bar Hebræus, ܐ̈ܬ̈ܝ̈ܕ̈ܵ is pronounced "īda'tho'" by the Jacobites, and "yida'thâ'" by the Nestorians.

3. ܫ̈ܬ̈ (15:7); ܢ̈ܥ̈ܡ̈ (15:5); ܐ̈ܥ̈ܠ (16:11); ܥ̈ܐ̈ܡ̈ (16:15); ܘ̈ܟ̈ܕ̈ܫ̈ (1:7).

3. At the end of a syllable, two consonants may be pronounced, though more may be written.

§ 17. Syllables.

1. ܐܲܠ̈ܗܵܐ (1:1); ܫܡܲܝܵܐ (1:1); ܒ̈ܪ̈ܝ̈ܬ̈ܵ (1:2).

2. ܒ̈ܪ̈ (1:1); ܐ̈ܪ̈ܥ̈ (1:1); ܒ̈ܪ̈ܟ̈ܬ̈ (1:6).

3. ܫܲܕ̈ܪ̈ܵ (1:2); ܐ̈ܦ̈ܩ̈ (1:2); ܒ̈ܨ̈ (1:4).

4. ܒ̈ܨ̈ (1:7); ܒ̈ܟ̈ܕ̈ܫ̈ (1:7); ܥ̈ܒ̈ܕ̈ *she made thee*; ܩ̈ܛ̈ܠ̈ *he killed you*; ܡ̈ܠ̈ܟ̈ܐ̈ *your kings*; ܡ̈ܣ̈ܥ̈ *leper*; ܕ̈ܗ̈ *gold*; ܕ̈ܗ̈ܒ̈ *gold*;

wing; ܛܝܒܘܬܐ *goodness*; ܣܒܪܐ *gospel*; ܢܫܡܬܐ *breath*; ܨܦܪܐ *bird*; ܫܒܛܐ *tribes*.

1. Syllables which end in a vowel are called open.

2. Syllables ending in a consonant are called closed.

3. A closed syllable whose last consonant is doubled is called sharpened.

4. A syllable ending in a short vowel followed by a consonant with a half-vowel is called half-open.

Note.—The syllable is half-open, (a) in the 3d fem. sing. Perf. before suffixes, (b) in the syllable before ܡ̣ and ܡ̇ when it does not end in a diphthong, (c) in many nouns, especially before the feminine ending.

§ 18. Euphony of Consonants. *Assimilation.*

1. ܐܓܪܐ (R. ܓܪ) (24:1); ܐܬܘܪܐ *brick* (11:3).

ܐܬܬ (1:2); ܐܢܗܪ *it shone* (Lk. 6:11); ܢܛܪ *he shall keep* (Lk. 11:21); ܐܬܕܟܪ (3:17); ܢܢܗܪ *let shine* (Mt. 5:16).

2. ܐܢܫܐ (5:5); ܐܕ (6:10); ܡܝܬܐ (15:9).

3. ܥܕܬܐ *church*; ܚܕܬܐ *new*; ܦܫܝܛܐ *simple*; ܐܬܢ *he assented*; ܐܬܬܩܢ *he prepared*.

Remark.—ܐܬܬܒܪ *it was broken*; ܘܕܡܘ *and that which was like*.

4. ܢܫܩ (Mt. 13:2); ܐܫܩ (Mt. 17:1).

1. At the end of a syllable, Nun is assimilated to the following consonant, which is then doubled.

Note.—Before ܪ this assimilation does not take place.

2. The Nun is sometimes written, though not pronounced. When not final, it then receives linea occultans.

3. When Taw is preceded or followed by Dolath or Teth, the first lingual is assimilated to the second, and written with or without the linea occultans.

R.—When one Taw or Dolath precedes another, both are unaspirated.

4. In the verb ܣܟܟ *to ascend*, where Semkath ends one syllable and Lomadh begins another, the Lomadh is assimilated to the Semkath; see § 65. 8.

§ 19. Occultation.

1. (1) ܐܢܐ (2:17); ܐܢܐ (14:5; 22:14); ܐܝܬܝ (14:1).

(2) ܒܥܠܝ *my enemy*; ܒܥܠܟ *your enemy*.

2. (1) *a*. ܐܝܬ ܟܗܢܐ ܕܐܠ ܥܠܝܐ (3:17); ܐܝܬ ܠܗ ܒܪ (5:9); ܐܝܬ ܟܗܢ ܗܘܐ ܠܐܠ ܥܠܝܐ *he was a priest* (Gen. 14:18).

b. ܐܝܬ ܠܝ (25:7); ܐܝܬ ܐܚܝ (27:6).

(2) ܢܬܠ (6:7); ܢܬ (28:7); ܢܬܗ (29:14).

(3) ܐܬܐ (8:2); ܥܒܕܟ (11:8); ܠܡ ܢܥܒܕ (22:3); ܟܬܒ (22:13).

(4) ܐܡܪ (22:12); ܐܡܪ (22:15).

(5) ܪܘܡܝ *Rome*; ܒܐܦܣܘ (Eph. 3:12).

3. ܒܥܐ (1:12); ܒܥܐ (17:13); ܒܥܐ (11:16).

4. ܩܛܠ ܐܢܐ *we are killing*.

5. ܫܒܩ (Mt. 18:17); ܫܒܩ (Mt. 9:17); ܫܒܩ (Mk. 16:17).

6. ܐܠ (6:10); ܠܐ (5:9); ܒܥܐ (12:9); ܐܟܠ (32:14). ܐܟܠ (Lk. 12:16); ܐܬܐ (Acts 7:21); ܐܬܐ (1 Cor. 9:24).

7. ܐܥܒܕ (10:12); ܐܫܟܚ (10:15); ܫܬܩ ܐܬܐ (32:12).

Occultation occurs when a letter is written but not pronounced. It is generally denoted by the linea occultans. It occurs,

1. With Olaph, (1) at the beginning of a word when not followed by a vowel; (2) in the middle of a word when not preceded by a vowel.

2. With Hê, (1) In ܐܝܬ (*a*) after a predicate adjective, participle or noun, and (*b*) when an auxiliary verb.

(2) In parts of ܢܬܠ *to give*.

(3) In the 3d sing. masc. suffix.

(4) In ܐܬ and ܐܬ when they are used for the verb *to be*.

(5) In Greek words beginning with *Rho*, the *h* being written after the *r*, as in Latin.

3. When a letter is written twice to show the derivation of the word, the linea occultans being placed under the first.

4. With ـه in سلے when employed for the verb *to be*.

5. Sometimes with ʾ before ـد.

6. Often with Nun, sometimes with Lomadh and Rîsh.

7. Occult ـو and ـى are never marked by the linea occultans. At the end of words they are occult whenever not preceded by a vowel.

§ **20.** Addition.

1. أَوْعِمْدَا (1:8); أَعْمَدَ (Mk. 13:19).

Rem. 1.—أَهْدَ (23:18); إِسْتَهْبِمَ *stadium*; أَهْدَا *foundation*.

Rem. 2.—إِمْعَمْدَا (1:5); إِتْبِمَ (18:19).

An Olaph with a short vowel is sometimes put before an unvoweled consonant (Olaph prosthetic).

Rem. 1.—Before ـب and foreign words beginning with ـس the vowel is ـِ.

Rem. 2.—Before ـى the prosthetic Olaph takes ـِ in which the ـى quiesces.

2. إِيْتَا (6:4); سِفْرَ (from سفر) (1 Tim. 4:16); إِيْكَرَ (*r* inserted) (5:7); إِيْلِبَ (R. هلب) *he changed*; إِرْكَا (ر inserted) (1 Cor. 7:29).

3. إِلَعْمَدَ (Mk. 15:47); إِلَعْمَدَ (Ex. 18:11 Hexaplar).

2. A letter is sometimes inserted in a word and strengthens it in the same way as the doubling of a radical.

3. In later times a Taw was added to the Ethpe'el of ê-Waw verbs, both being unaspirated.

§ **21.** Transposition.

1. عَشَرَ (1:13); إِرْعَدَ (Mt. 11:19); أَعْدَكَ (Mt. 16:12); يَلِبَا (Heb. 10:23); أَهْدَعَ (Lk. 9:36).

2. إِلَعَ (Mt. 26:8; Spic. Syr. 40:14).

3. إِيْلَ (1 Cor. 14:1).

Transposition occurs,

1. In the passives of the simple and intensive species when the first radical is a sibilant. Before ܠ the ܙ is changed into ܣ before ܫ into ܨ. § 22. 4.

2. In the Ethpe'el of ܐ verbs.

3. In the Imperative of ܪܗܛ *to run.*

§ **22.** Permutation.

1. (1) ܐܶܬܝ (Mt. 22:7); ܐܶܬܝ (5:3); ܐܶܬܬܐ (5:4); ܛܡܳܐ (R. ܛܡܐ) *to make unclean;* ܢܬܩܨ (23:8); ܐܶܬܦܬܚ (Ps. 5:3).

(2) ܐܶܬܫܬܟܚ (Mk. 15.47); ܐܶܬܥܒܝ (Mt. 25:10); ܐܶܬܥܫܝ (Did. 41:19). ܐܶܬܥܟܝ (Did. 3:3); ܐܶܬܥܕܫ (Ex. 2:23).

2. ܐܳܬܐ (Mt. 23:23); ܩܶܡ (32:21); ܩܳܐ ḳoyem (John 11:23); ܡܶܬܩܛܠ (Mt. 24:15); ܡܩܳܛܠܢܝ *they struck me* (Sym. Job 16:10).

Rem.—ܫܬܐ (J. S. 3:20); ܫܩܛ (J. S. 66:2); ܩܛ (J. S. 70:4; 77:12).

3. ܢܳܦܩ (Mt. 5:42); ܢܳܦܩ (Mt. 6:27); ܡܦܳܐ (1 Cor. 15:50); ܡܦܳܫ (Eccl. 9:4).

4. ܡܙܕܘܓ (1:13); ܐܙܕܰܡܰܢ (Mt. 9:17); ܐܙܕܟܐ (Lk. 24:7); ܐܙܕܕܩ (Mt. 11:19).

1. (1) In the causative of most verbs ܥ the first radical is changed to Waw; in ܐܶܬܐ *to come*, it is changed to Yudh. In some cases in verbs ܐ also, the Olaph is changed to Yudh.

(2) In the Ettaph'al of 'Ê Waw verbs, and in the Ethpe'el and Ethpa'al of a few Pê Olaph verbs, the Olaph is changed to Taw.

2. In all ܗ verbs, except ܐܳܬܐ and ܩܳܡ, the Waw is changed into Yudh. In the Part. active of ܟ verbs the Waw is changed to Yudh in pronunciation, though in the masc. sing. it is written with Olaph. In some verbs an Olaph is sometimes written where we generally have Waw.

Remark.—Four times in Joshua the Stylite, the Part. act. masc. sing. of an 'Ê Waw verb is written with a Yudh instead of an Olaph, in place of the second radical.

3. Yudh is changed to Olaph in the Pe'al Imperfect and Infinitive of verbs ܥ and sometimes in the verbal nouns of verbs ܟ.

4. In the passive conjugations of verbs beginning with ʾ or ܙ, transposition having first taken place, according to § 21. 1, Taw is changed to ʾ after ܐ and to ܒ after ܙ.

5. Hê is changed to Yudh in ܐܝܬܝ for ܐܗܘܐ (24:8; 1 Tim. 1:17); and perhaps 'Ê to Olaph in ܐܚܡܢ *lustful* ("Acta Martyrum," II. 361).

§ 23. Rejection.

1. (1) ܐܟܠ (Mt. 28:19); ܐ (11:1); ܐܬܡ (32:8); ܡ (23:9); ܐܙܠ (26:3); ܐܬ (Lk. 10:39).

(2) ܐ (Prov. 3:6); ܨ (Mt. 5:42); ܩ (Mt. 22:44).

(3) ܗ (30:3); ܢ (Mt. 19:17).

(4) ܐܦܣܩܛܐ (Rom. 1:30); ܐܪܟܘܢܐ *president*.

1. Rejection may take place at the beginning of a word,

(1) With Olaph in the Imperative of Pê Olaph verbs, and often elsewhere when the Olaph is occult.

(2) With Yudh, in the Imperative of Pê Yudh verbs.

(3) With Nun, in the Imperative of Pê Nun verbs.

(4) With Mîm, in certain nouns formed from Pa'el Participles.

2. (1) ܐܥܙ (= ܐܥܐܙ) (Gen. 31:22); ܐ (Mt. 8:7); ܟ (Mt. 5:19); ܥܙ (Ps. 45:1); ܟ (25:17); ܨ (for ܨܐ) (16:14); ܩ (= ܩܒܐ) (Judges 11:25).

(2) ܥ (26:7); ܬܥܟ (25:15); ܟܥ (Mt. 6:5); ܟ (Jn. 5:21).

(3) ܠ (for ܟܠ) (James 3:6); ܙ (for ܢܙ) (Rom. 3:13); ܙ for ܢܙ) (Ps. 45:3); ܦ (for ܥܕ) (24:1); ܣ (for ܣܟ) (Rev. 4:1).

(4) ܒܙ (for ܡܒܙ) (24:1); ܙ (Hex. Ruth 1:13); ܙ (Sym. Job 41:4); ܙ (Judges 6:18),

2. Rejection takes place in the middle of a word,—

(1) With Olaph, in the 1st sing. Imperfect Pe'al; and often, in the Imperfect and Participle of the Pa'el, and sometimes in the Ethpe'el, of Pê Olaph verbs. Olaph is sometimes rejected also from 'Ê Olaph derivatives.

(2) With Waw and Yudh, when they stand between two vowels, or between a half-vowel and a vowel; and sometimes elsewhere.

(3) In isolated instances, with Lomadh, Rish and Nun.

(4) With Taw, in the Ethpe'el, whenever three Taws would come together; and in a few nouns when two Taws would come together.

3. (1) ܫܰܦ (= ܫܰܦ̰ܐ) (28:14); ܐܶܬܰܥܒܶܕ (= ܐܶܬܰܥܒܶܕ̰ܐ) (6:3); ܒܰܥ̰ܝ (J. S. 26:13); ܐܶܬܰܥܒܶܕ (= ܐܶܬܰܥܒܶܕ̰ܐ) (6:1); ܐܰܡ̰ܝ (J. S. 15:10).

(2) ܐܰܬ (1:2); ܡܰܨ̰ܦ̰ܐ (1:12); ܥܳܠ̰ܐ (1:15); ܟ̰ܐ (23:7); ܙܰܐ̰ܬ (23:1); ܐܰܡ̰ܐ (23:2); ܥܰܡ̰ܐ (32:12).

(3) ܡܰܠ̰ܟ̰ܐ (Mt. 12:25); ܡܰܠ̰ܟ̰ܬ̰ܐ *queen*; ܒ̰ܝܬ̰ܐ (Ephr. 3:427); ܒ̰ܝ *house* (Mt. 12:25).

3. Rejection takes place at the end of a word,—

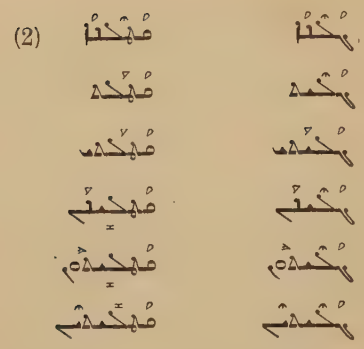
(1) Sometimes with Waw, in the 3d masc. plur.; and with Yudh, in the 3d fem. plur. of verbs. Olaph is sometimes rejected from ܫܰܦ̰ܐ *much*.

(2) The final Nun of verbs is generally rejected. The final Nun of nouns plural is always rejected in the emphatic and construct states.

(3) A final Taw is rejected from the feminine singular absolute of nouns; and in Mt. 12:25, from ܒ̰ܝܬ̰ܐ *house*.

4. (1) ܐܶܦ̰ (= ܐ̰ ܐ̰ܦ) (24:5); ܥ̰ܙ̰ܠ̰ (= ܥ̰ܙ̰ ܐ̰ܢ̰) (Mt. 12:12); ܗ̰ܕ̰ (= ܟ̰ ܐ̰ܙ̰) (24:4); ܡ̰ܫ̰ܟ̰ܚ̰ (18:12); ܫ̰ܡ̰ܥ̰ܢ̰ (= ܫ̰ܡ̰ܥ̰ܢ̰) (1 Thess. 3:3); ܫ̰ܪ̰ܐ (Lk. 4:36); ܐ̰ܬ̰ܐ (= ܐ̰ܬ̰ܐ) (23:17); ܡ̰ܚ̰ܢ̰ (6:9); ܟ̰ (= ܟ̰ ܐ̰) (Mt. 13:27); ܐ̰ܡ̰ (23:19); ܥ̰ܡ̰ (= ܥ̰ܡ̰ ܥ̰ܡ̰) (Judith 1:5).

(2)



(3) ܐܰܕ݂ܟ݂ܣ *fountain*; ܫܒ݂ܥ݂ܣ *seventeen*; ܬ݂ܫܥ݂ܣ *nineteen*.

4. (1) Many compound words, or words which coalesce, drop one or more letters.

(2) The enclitic forms of the personal pronouns coalesce with Participles and adjectives, forming as it were, a new tense.

(3) When a number ending in Ê combines with ܥܣ *ten*, one Ê is dropped.

§ 24. Otiose Letters.

1. ܐܠܐ (1:12); ܐܠ (Mt. 19:29); ܐܠܐ (Mk. 1:23); ܐܠ (3 John :6); ܐܠ (14:15).

2. ܡܗܕ݂ܐ (6:2); ܡܒ݂ܐ (6:1); ܡ݂ܥ݂ܐ (6:1).

3. ܐ݂ܬ݂ܐ (32:12); ܐ݂ܐ (John 20:17); ܒ݂ܚ݂ܒ݂ (6:9); ܐ݂ (6:15); ܡ݂ܗ݂ܠ݂ܐ (6:14); ܐ݂ (Mt. 2:6); ܐ݂ (6:8); ܐ݂ (6:9); ܬ݂ܗ݂ܟ݂ܬ݂ (22:5); ܫ݂ (13:3); ܡ݂ (19:9).

Otiose letters are those which are neither quiescent in a previous vowel nor marked by the linea occultans, but yet are unpronounced. They are,

1. Olaph final when preceded by another Olaph.

2. Waw at the end of verbs, when not preceded by a vowel.

3. Yudh, in the 3d fem. plur. of verbs; in the 2d fem. sing. of verbs and pronouns; and in the pronominal suffixes of the 1st sing. (except when preceded by a vowel), 2d fem. sing., and of the 3d masc. sing. when it ends in Yudh.

§ 25. Quiescence.

1. (1) ܚܰܝ̈ܐ (28:3); ܠܰܐ̈ܚܝ̈ܟ (5:10); ܫܰܐ̈ܥܝ̈ܠ (2 Macc. 5:24).

(2) ܬܰܡܳܐ (James 1:6); ܚܰܝ̈ܐ (Heb. 10:6); ܢܳܒܶܠ (1 Sam. 25:36); ܫܰܬܳܐ̈ܠ (Ezek. 16:27).

(3) ܟܶܠܳܐ (32:2); ܐܶܠܳܐ̈ܟ (James 5:2); ܐܶܠܳܐ̈ܚܪ (28:1); ܟܰܬܳܐ̈ܒ (Hex. Jer. 10:19).

(4) ܐܳܬ (18:17); ܒܰܬ (18:19); ܒܰܥܶܬ (18:17); ܒܰܢ (18:10); ܩܳܡ (1:1); ܦܰܩ (Rom. 16:1); ܦܰܣܩܰܠ (Rom. 16:3).

Rem. 1.—ܐܰܝ̈ܟ (18:13); ܠܰܟ̈ܬ (18:15); ܩܳܛ (18:11); ܐܰܚ (1:6); ܐܰܟ̈ܢ (1:13); ܠܰܥ̈ܡ (1:8).

Rem. 2.—ܐܰܘܟ (1:1); ܐܰܚ (1:3); ܩܳܡ (1:1); ܩܳܐ (1:13); ܐܰܘܥܒܕ (Rev. 5:9); ܐܰܘܓܣܛ (Lk. 2:1).

1. (1) At the end of a syllable Olaph loses its consonantal force and quiesces in the preceding vowel.

(2) When Olaph with a vowel follows an unvoweled consonant, the vowel is usually thrown back on the preceding consonant, and the Olaph quiesces (cf. § 32. 3).

(3) In the middle of a word, when Olaph should receive a half-vowel, it quiesces in a short full vowel given to the preceding consonant.

(4) When a vowel-letter, Olaph always quiesces.

Rem. 1.—The inseparable particles ܒ, ܟ and ܘ draw back the vowel of the Olaph.

Rem. 2.—Olaph may quiesce in any one of the vowels.

2. (1) ܫܰܒܘܥܐ (2 Pet. 3:9); ܚܰܕܘܬܐ (2 Pet. 1:2); ܫܰܒܘܥܐ (Acts 13:32); ܐܰܠ̈ܦ *inflammation* (Thes. Syr. 697).

(2) ܫܰܒ̈ܥ (Heb. 12:20) ܫܰܒ̈ܥ; ܫܰܒ̈ܥ (15:1); ܠܰܐ̈ܘ (2 Cor. 6:5).

(3) ܫܰܒ̈ܥ (1:1); ܫܰܒ̈ܥ (1:2); ܫܰܒ̈ܥ (1:2).

2. (1) Waw quiesces at the end of a syllable after the homogeneous vowel ◌ُ

(2) In the middle of a word, when it would have a half-vowel, it frequently quiesces in a ◌ٗ given to the preceding consonant.

(3) When a vowel-letter it always quiesces.

3. (1) أَوْعَب (5:2); هَمْلَمِي (18:19); لَشْمَطَا (5:6); صَوْب (11:10); خَيْب (23:2).

(2) إِمْخِي (23:14); إِمْيَحْت (32:23); سِبْخُوهِي *their breast* (Thes. Syr. 1201).

(3) مِيَحْت (26:3); مِيَحْزَا (18:13); مِيَخْدَا (18:7); بِخَا (15:8); بِصْعَب (15:9).

Rem. 1.—إِصْطَخْدَا (1:5); إِسْرَا (25:11); إِصْرَا (17:15).

Rem. 2.—إِمَا؟ (14:3); مِيَحْت (14:13); حَامِبْخُوهِي؟ (17:1).

(4) هَعْنَ (1:4); صَمَا (1:7); ؟وَفِي (1:9); صَمْمَدَا (1:10).

3. (1) At the end of a syllable, Yudh quiesces after the homogeneous vowel ◌ِ.

(2) In the middle of a word, when it would receive a half-vowel, it frequently quiesces in a ◌ِ given to the preceding consonant.

(3) At the beginning of a word, when it would have a half-vowel, it quiesces in ◌ِ.

Rem. 1.—This ◌ِ at the beginning of a word often takes prosthetic Olaph (§ 20. 1).

Rem. 2.—Prefixes draw the vowel to themselves, the Olaph prosthetic even being sometimes retained and quiescing.

(4) When a vowel-letter, Yudh quiesces in ◌ِ or ◌ٖ.

4. وَبْهُو w'bhuh (1:2); رُوحَا ruḥeh (1:2); تُوَ tuh (1:1); جِنْسُو gensoh (2:12).

4. Hê never quiesces in Syriac.

§ 26. Peculiarities of Gutturals.

1. (1) ܫܡܐ (Acts 20:1); ܐܥܫܐ (Acts 8:11); ܥܫ (Acts 7:41);
ܬܡܗܐ (Lk. 12:3); ܫܥ (Mt. 19:5); ܫܥ (Mt. 19:6).
(2) ܬܗܒ (Rom. 14:19); ܫܚ (Lk. 1:8); ܫܡܫ (2 Cor. 10:9);
ܫܚ (Heb. 11:34).

1. (1) Final gutturals and Rîsh prefer the vowel ـَ
(2) Medial gutturals are treated like other letters.

2. (1) ܐܟܐ (1:1); ܐܐ (12:17); ܐܥܒ (13:6).
(2) ܫܐ (Mt. 22:41); ܒܥܐ (23:8); ܐܪܫ (Is. 16:6).
(3) ܫܡܐ (Acts 20:2); ܠܐܡ (Gen. 5:29); ܫܡܐ (Acts 4:36);
ܫܗܐ (Judith 1:16); ܗܒܐ (Acts 10:14); ܒܫܐ (Rev. 17:4).

2. Olaph preserves its full consonantal force,—
(1) At the beginning of a word, when accompanied by a vowel.
(2) In the Pa'el and Ethpa'al of ܫܐ *to ask;* though in most verbs ʿÊ-Olaph it is changed to Yudh. Cf. § 22. 1. (1).
(3) In a few verbs whose third radical is Olaph, as also in their derivatives.

Rem.—Cf. also §§ 19. 1; 20. 1; 22. 1; 23. 1. (1); 23. 2. (1); 23. 3. (1); 23. 4. (1); 24. 1; 25. 1.

3. In ܕܟܪ *to remember*, ʿÊ is treated by the West Syrians as if it were Olaph.

4. For the peculiarities of Hê and Ḥêth, cf. §§ 19. 2, 4; 22. 5; 23. 4. (1), (2); 25. 4.

§ 27. Peculiarities of Waw and Yudh.

1. ܒܥܠ n·bhîyo (28:1); ܙܒܚܝܗ (Lk. 1:70); ܙܒܥܬܐ (25:18).

1. Yudh sometimes stands at once for a vowel-letter and a consonant.
2. For a connected view of the peculiarities of Waw, see §§ 19. 7; 22. 1, 2; 23. 2. (2), 3. (1); 24. 2; 25. 2.
3. For the peculiarities of Yudh, see §§ 19. 7; 22. 1, 2, 3; 23. 1. (2), 2. (2), 3. (1); 24. 3; 25. 3.

§ 28. Quantity of Vowels.

1. (1) ܩܕܫܐ (1 Cor. 15:1); ܩܕܫܐ (John 15:16); ܐܬܩܕܫ

(2) ܒܪܝܟ *blessed;* ܒܪܟ (1 Cor. 7:36); ܒܪܟ (29:17); ܒܪܟ (Mt. 9:4); ܒܪܟ (Mt. 24:15).

1. In closed syllables the vowel is generally short; but it is long,—

(1) Where the long vowel has arisen by contraction.

(2) Where the vowel is naturally long, and the syllable has become closed by the dropping of a short vowel.

2. (1) ܐܟܠ (27:6); ܐܟܠ *eaten;* ܐܟܠ (Lk. 1:59); ܐܟܠ (Acts 10:13).

(2) ܟܪܙܐ (Lk. 11:12); ܟܪܟܐ (Prov. 26:7); ܣܡܟܬܐ (1 Tim. 6:15).

(3) ܡܠܐ (32:2); ܡܨܐ (Lk. 14:21); ܨܐ (Ps. 25:19).

(4) ܐܝܟ (4:8); ܐܝܟ (22:6); ܟܒܪ (1:7); ܟܣܬ (1:10); ܟܒܪܬ (1:11).

2. In open syllables the vowel is generally long; but a short vowel may stand in open syllables,—

(1) When it is necessary for the retention and pronunciation of an Olaph.

(2) Sometimes, like compound Sh'wa in Hebrew, to facilitate the pronunciation of a letter, especially of a guttural.

(3) In syllables which were originally closed.

(4) In half-open syllables.

3. (1) ܟܠ (2 Pet. 3:8); ܐܫ (8:4); ܟܐ (24:4); ܟܬ (7:11); ܬܡܢ (3:1); ܟܬܢ (3:3).

(2) ܦܪܫ (1:4) from parasha; ܪܥܝ (1:6) from raḳî'o'; ܡܢܗܪܝܢ (2:3) from manharîn; ܙܥܘܪ (2:5) from za'ûro; ܢܫܠܛܘܢ (2:18) from neshlaṭun.

(3) ܢܨܕܐ (Mk. 3:27); ܫܐܥܗ (Gen. 27:2); ܡܚܦܣ (John 19:24); ܢܦ (Mt. 9:30); ܢܒܥ (Mt. 13:2); ܙܥܨ (1:12); ܐܦܗ (1:14); ܫܕܢܢ *she showed me*; ܚܒܥܐ 6;19); ܚܦܨ (3:15); ܚܠ (Mt. 1:18).

3. In other cases, where we would have a short vowel in an open syllable,—

(1) It is occasionally lengthened, especially after the fall of a guttural and in the feminine ending ܐ from ܗ.

(2) It is generally dropped, except where this cannot be done without injury to the form. So ܐ is always dropped, except in the Imperative Pe'al, and in a few nouns like ܥܓܠܐ *fawn*.

Remark.—The ـ in such forms as ܡܠܟ and ܩܛܘ is anomalous.

(3) It is retained, the following radical being doubled,—

(*a*) Regularly after preformatives in 'Ê doubled and Pê Nun verbs.

(*b*) In a few 'Ê Olaph verbs.

(*c*) In the Pe'al Imperfect and Infinitive of ܢܦ and ܒܥ, the ـ being dropped.

(*d*) In the 3d fem. sing. Perfect before suffixes.

(*e*) In some compound words.

§ 29. Euphony of Vowels.

1. (1) ܐܢܐ (1:1); ܐܡܥܐ (1:8); ܟ (1:2); ܐܦ (1:2); ܡܨܥܗ (1:10).

(2) ܡܨܒ (1:7); ܒܟܫ (1:10); ܡܟܫܥܐ (1:11); ܒܥ (4:8); ܚܨ *milk*; ܠܥܗ (4:2).

(3) ܟܬܐ (1:1); ܐܚ (28:19); ܐܟܡ (Mt. 3:3).

(4) ܕ ܡܟܠܦ (17:8); ܕ ܠܐܐ (17:9); ܐܟܬ *go ye* (32:10).

(5) ܡܥܟܐ (1:1); ܡܬܐ (1:3); ܡܬܐ (2:3); ܟܬܐ (Rev. 6:15); ܡܬܘܐ (Eph. 1:21).

(6) ܐܣܐ *Asia*; ܐܪܒܐ *Arabia*; ܐܕܢܐ *Adana*; ἀρά.

1. Short *a*, or Pethoḥo, is found,—

(1) In closed syllables.

(2) In half-open syllables, mostly after the inseparable prefixes.

(3) In an open syllable caused by euphonic changes in the word.

(4) In an open syllable caused by the coalescing of two words by the addition of a syllable.

(5) In nominal plurals ending in ـَا or ـَاْ.

(6) In an open syllable in many foreign words.

2. (1) شَمْعَا (1:2); شَيْخَا (1:6); خَسَّا (1:14); خَزَّانَا (1:14); قَتَلَتْ *she killed*; نَقْتُلُ *he will kill*; أَمْسَكْتِ (24:16).

(2) إِنْ (23:5); إِلَا (6:1); إِلَّا (17:15); إِلَّا (24:17).

(3) نَصْبَ (= نَصَبَ); عَلَّمْتُمْ (3 f. pl. Pa'el); أَخَذْتِ (32:8).

(4) فَلَعْ (Mt. 4:5); زَيْتَا *moisture*; كَنْتَا (Mt. 7:16).

(5) رَوْسَا (1:2); قَرْنَا (1:6); رَقَصَ (1:12); أَعْلَا (6:8).

2. Short *e* is generally obscured from an original *ă*. It is found,—

(1) In closed syllables.

(2) In an open syllable, when there is preservation of initial Olaph.

(3) In an open syllable, arising from changes in the body of the word or from sufformatives.

(4) Sometimes in half-open syllables.

(5) The ˆ of the ultimate of such forms as are given in (5) are written with ˙ in East Syriac, perhaps because this syllable had originally the accent. See Nöldeke, *Syrische Grammatik*, § 47.

3. (1) شَمَ (1:4); لَحَا (1:6); رَقَى (1:9); نَتَعَا (1:12); جَاءَ (1:13).

(2) جَاءَ (from gerro) *arrow*; رَاحَا *relaxation*; مَصْيَادَا *snare*.

3. (1) Long *e* is formed by contraction, and is represented by ـَى or ـَا.

(2) In East Syriac, we have a few cases of *e* long by compensation or position.

4. (1) ܟܬܒܘܗܝ (2:3); ܥܡܐ (1:6); ܐܬܡܗ (1:11); ܫܡܥܐ (23:18).

(2) ܐܡܟܐ (2:5); ܫܐ (26:3); ܡܐ (14:15); ܥܣܝܘܗܝ (14:3).

(3) ܐܐ (3:6); ܡܙܥܢ (11:1); ܥܐ (24:16); ܒܥܝ (11:10); ܫܐ (14:16); ܡܟܢܐ *snare.*

(4) ܐܚܝܐ (24:19); ܐܘܟܡܐ (11:11); ܒܥܐ (16:7); ܫܐ (14:16); ܟܡܐ (2:2); ܟܐ (Rom. 6:10).

4. ◌̄ is always long. It is written ◌̄, ◌ܝ, ◌ܐ, ◌ܐ, or ◌ܐܐ. It is found,

(1) As formative in many nouns.

(2) As the vowel in which a ◌ܐ at the beginning of a word quiesces.

(3) Heightened in an open syllable, especially before an Olaph which has become quiescent.

(4) Contracted from *ăy*, *iy*, *yi*, *iw*, and *wi*.

5. (1) ܐܚܐ (16:2); ܡܠܐ (16:4); ܐܠܦ (1:1); ܥܠܡ (1:6); ܡܕܡܟܐ (2:3); ܟܬܒܘܗܝ (2:4); ܗܕܟܝܢܐ (2:5).

(2) ܐܠܦ *thousand;* ܐܚ (24:14); ܐܚ *my brother;* ܒܚܫܐ (2:16); ܒܥܘܪ (6:11); ܒܐ (24:5); ܙܡܪܝ (16:2).

(3) ܡܢܐ (m^{e}nawath) *portion;* ܒܐ (23:10); ܡܢܐ (25:3); ܐܪ (26:7); ܐܡܐ (18:18); ܒܠ (6:5).

(4) ܐܡܐ (7:11); ܒܐ (24:4); ܬܐ (3:1); ܐܡܐ (3:3); ܐܚܐ (26:19).

(5) ܬܐ (1:3); ܫܡܥܐ (1:2); ܥܡܐ (1:5); ܪܥܐ (1:5); ܥܡܐ (1:6).

5. (1) When not final, ◌ܐ generally represents an originally long *ā*.

(2) In a few nouns, before certain suffixes (when the vowel was most probably heightened by the original accent; see Duval, § 157), and perhaps in the 3d sing. masc. Perf. of ''ܠ verbs, it seems to have beeen heightened from an originally short *a*.

(3) In verbal forms and nouns derived from ''ܠ and ''ܗ verbs, ◌ܐ often represents a contraction from *awa*.

(4) In a few cases, it was contracted from ܐ̈ or ܐ̇. In the absolute feminine singular, it was heightened in compensation for the elided Taw.

(5) In the emphatic state, the final ܐ is naturally long, being derived from the demonstrative particle ܗܵ. See Duval, § 259. *a.*

Remark.—In foreign words, ̈ is frequently followed by Waw, e. g. ܦ̈ܛ̈ܪ̈ܣ (1 Pet. 1:1).

6. (1) ܛܠܝܐ *youth* (form fu'ail); ܐܲܢ̈ܬ̈ܘ̈ܢܐ *vase* (form fu'ûl); ܢ̈ܩ̈ܛ̈ܘ̈ܠ (form nek̠tulun); but ܟ̈ܬ̈ܒ *write;* ܥ̈ܓ̈ܠܐ *fawn.*

(2) ܐ̈ܬ̈ܪ̈ܥ̈ܐ (17:10); ܐ̈ܡ̈ܪ̈ܐ (18:2); ܐ̈ܪ̈ܥ̈ (18:8); ܐ̈ܪ̈ܒ̈ܥ̈ (18:14); ܐ̈ܫ̈ܬ̈ܐ (12:7); ܐ̈ܟ̈ܣ̈ܦ̈ܐ (12:15).

(3) ܐ̈ܝ̈ܫ̈ (11:5); ܐ̈ܢ̈ (11:1); ܢ̈ܚ̈ܡ̈ (14:1); ܢ̈ܥ̈ܡ̈ (14:1).

6. (1) Except in the Imperative Pe'al, and a few nouns, short *u* always falls away in an open syllable.

(2) In closed syllables, short *u* remains.

(3) When preceded or followed by Waw, short *u* becomes long *u*. See 7. (1).

7. (1) ܐ̈ܢ̈ (11:1); ܐ̈ܝ̈ܫ̈ (11:5); ܢ̈ܥ̈ܡ̈ (14:1); ܢ̈ܚ̈ܡ̈ (14:1).

(2) ܐ̈ܟ̈ܡ̈ (25:17); ܣ̈ܦ̈ *end* (emph. ܣ̈ܦ̈ܐ); ܒ̈ܘ̈ܩ̈ *cow;* ܒ̈ܘ̈ܩ̈ܪ̈ (13:4).

(3) ܢ̈ܫ̈ܬ̈ܐ (24:17); ܒ̈ܝ̈ܕ̈ܐ (Spic. Syr. 33:20); ܟ̈ܡ̈ (Neh. 11:24).

(4) ܐ̈ܬ̈ܪ̈ܥ̈ (1:2); ܫ̈ܡ̈ܐ (1:2); ܐ̈ܬ̈ܐ̈ܟ̈ܣ̈ (3:8); ܐ̈ܝ̈ (4:18); ܐ̈ܬ̈ܐ̈ܪ̈ܥ̈ (24:2); ܢ̈ܡ̈ܟ̈ (2:18).

7. (1) Long *u* comes by contraction from *wu*, or *uw*. See 6. (3).

(2) In a few cases, in West Syriac, by contraction from *aw* (East Syriac ܰ).

(3) In a few cases, it comes through *ô* from *â*.

(4) In many forms, it is long by nature.

§ 30. Loss of Vowels.

1. ܟܬܒ (from kathabhath) *she wrote;* ܐܬܟܬܒ *it was written;* ܐܬܟܬܒ *be written;* ܐܫܟܢܬ *I awaked him;* ܢܫܩܠ *they shall bear;* ܒܝܫ *bad;* ܡܓܪܐ *leprous;* ܟܬܒ *writing;* ܢܡܟ *sleeping.*

2. (1) ܟܬܒ (from kathabha); ܟܬܒ; ܟܬܒܘ; ܟܬܒ; ܟܬܒ; ܟܬܒ.

(2) ܢܟܬܘܢ; ܢܟܬܒ; ܢܟܬܒ; ܢܟܬܒ.

(3) ܟܬܘܢ; ܟܬܘ; ܟܬܘ; ܟܬܘ; ܟܬܘ.

(4) ܡܠܟ *king;* ܐܠܦ *thousand;* ܟܬܒ *writing;* ܒܝܫ *bad.*

(5) ܐܢ (24:14); ܠܐ (24:12); ܐܡܬܝ (24:1); ܠܟܢܝܫ (24:15); ܟܬܒ (6:9); ܐܝܬܠ (6:9); ܒܥܝ (6:14); ܟܬܒ (6:15); ܒܝ ܠܟ (Lk. 2:13); ܐܡܪ (Mt. 24:3); ܐܡܪ (John 4:52).

1. A vowel is frequently lost in the middle of a word.
2. A vowel is lost at the end of a word,—
   (1) In all forms of the Perfect, except the 3d sing. fem.
   (2) In all forms of the Imperfect.
   (3) In all forms of the Imperative, except the 2d masc. sing.
   (4) In the absolute of all nouns, adjectives, and participles.
   (5) Final Yudh is written but not pronounced, in the suffix 1st sing. after consonants (but see § 31. *Rem.* 1); in the suffix 3d sing. masc.; in the 2d fem. sing.; and in a few other cases.

§ 31. The Half-vowel.

1. ܚܕ (1:1); ܫܢܝܢ (1:1); ܐܒ (1:1); ܐܒܘܗܝ (1:2); ܐܡܪܝ (1:2); ܐܦܪܝܡ (1:4); ܫܒܥܝܢ (1:10); ܡܐܬ (1;13).

But ܫܬ *six;* ܫܝܬܝܢ *sixty.*

2. ܐܶܬܲܚ *meditate* (but ܐܲܬܚ *be accounted*); ܕܗܒ *my gold*; ܥܲܢܬܗ *their anger*.

3. ܢܥܒܕ (4:2); ܕܥܒ (4:9); ܕܥܒ (3:12); ܥܒܕ *she made thee* (but ܥܒܕ *I have made thee*).

1. Except in a few words, a half-vowel occurs with every unvoweled consonant which begins a syllable. This half-vowel does not constitute a separate syllable. It is equivalent to vocal Sh^{e}wa in Hebrew.

2. In the Ethpa'al Imperative, and in certain other cases, it is found at the end of a syllable.

3. The half-vowel is found after a consonant which is medial, i. e. a consonant which, though not doubled, apparently closes one syllable and begins another.

Remark 1.—A short *e* was heard at the end of such words as ܒܥܐ *my man* and ܝܡܝܢܐ *my right*. See Duval, § 98.

Rem. 2.—The Participles of the four verbs ܥܒ *to make*, ܟܬܒ *to bind*, ܨܠܒ *to crucify*, and ܦܠܓ *to divide*, preserve the half-vowel and the aspiration of ܒ, ܟ and ܐ, e. g. ܥܒܐ. All other Participles lose it (cf. § 30. 1; and see Duval, § 127).

§ 32. Shifting of Vowels.

1. ܩܕܫ but ܩܕܫܐ *holiness*; ܟܬܒ from ܟܬܒ *I have written*; ܒܥܐ but ܒܥܐ *man*; ܟܬܒ *write*, but ܟܬܒܗ *write it*; ܟܬܒܗ (3:3); ܟܬܒܟ (1 Pet. 5:9).

2. ܥܓܠܐ for ܥܓܠܐ *heifer*; ܒܩܥܐ *plain*; ܡܫܟܠܐ *measure*.

3. ܐܠܐ for ܐܠܐ *they blamed*; ܐܠܐ for ܐܠܐ *he grieved*; ܢܥܠܐ for ܢܥܠܐ *he shall grieve*.

1. The vowel which follows a consonant sometimes passes before it.

2. In order to facilitate its pronunciation, a consonant frequently attracts to itself the vowel which precedes.

3. A vowel which follows an Olaph preceded by an unvoweled consonant is shifted to that consonant, the Olaph becoming quiescent. See § 25. 1. (2).

§ 33. New Vowels.

1. ܐܶܠ (11:12); ܐܶܣܬ̣ܶܟ̣ܠ (12:13); ܐܶܠ (12:17); ܒ̣ܶܥ (15:9); ܐܶܟ̣ (17:5); ܒ̣ܶܕ̣ (18:7); ܐܶܚ̣ (23:5); ܐܶ (24:10); ܐܶܫ̣ (25:11).

2. ܩ̣ܶܦ̣ (1:4); ܩ̣ܶܕ̣ܫ̣ (1:7); ܩ̣ܶܨ̣ (1:7).

3. ܐܶܠ (23:14); ܐܶܐܚ̣ (Mt. 27:9); ܫ̣ܶܟ̣ܕ̣ (16:10).

4. ܟ̣ܶ (Lk. 6:48); ܫ̣ܶܛ̣ܕ̣ (Syr. Thes. 2504); ܫ̣ܶܛ̣ܕ̣ *ear of corn.*

1. An unvoweled Olaph at the beginning of a word takes a short *a* or *e* to aid in its pronunciation; in the same circumstances, Yudh quiesces in *î*.

2. When three consonants would come together at the beginning of a word, a helping vowel, generally short *a*, is given to the first.

3. Often in the middle of a word, a helping vowel is added to a letter. This is regularly the case in the Ethpe'el of Pê-Yudh and Pê-Olaph verbs.

4. A vowel is frequently added in order to preserve the doubling of the preceding radical.

PART SECOND.—ETYMOLOGY.

§ 34. Inseparable Particles.

1. ܟܕ ܡܫܝܚܐ (1:1); ܕ ܐܠܗܐ (1:1); ܘ ܐܡܪ ܠܗ (1:4); ܕ ܐܡܪ ܠܝ (1:4).

2. ܐܝܟ ܐ (1:1); ܐ ܟܬܒ (1:2); ܐ ܐܡܪ (1:6); ܟ ܐܙܠ ܥܡ (2:2); ܠ ܐܒܗܬ (5:4); ܥܕ ܐܬ (13:15).

3. ܐ ܐܡܪ (1:3); ܐ ܫܡ (1:3); ܐ ܐܡܪ ܠܗ (2:2); ܟ ܐܡܪ ܠ (2:3); ܐ ܐܬܝ (2:19).

Remark 1.—ܐ ܐܡܪ ܠܗ (3:9); ܟ ܐܙܠ ܥܡ (2:2).

Remark 2.—ܐ ܐܡܪ (Mt. 9:30); ܐ ܐܡܪ ܠ (John 21:18).

4. ܐ ܒܫܡܝܐ (1:5); ܐ ܐܡܪ ܠ (24:7); ܐ ܒܟܠ ܒܒ (24:11).

5. ܐ ܒܟܠ (24:7); ܒ ܒܬ (25:3); ܒ ܫܡ (Mt. 3:16); ܒ ܐ (Jn. 19:18).

The Inseparable Particles are the prepositions ܒ and ܟ, the conjunction ܘ, and the relative ܕ. They are always prefixed.

1. Before voweled consonants, they take a half-vowel.

2. When before Olaph, they draw the vowel of the Olaph to themselves, the Olaph quiescing. They are prefixed directly to words beginning with ܐ.

3. Before unvoweled consonants, they receive ܐ.

Remark 1.—Before words which take a prosthetic Olaph, they take the vowel of the Olaph, the Olaph being either retained or dropped.

Remark 2.—When a vowel has been thrown back upon the first radical, the particle generally takes a vowel.

4. When more than one inseparable particle occur, every second one takes a vowel.

5. In a few compound words the Nun of the preposition ܡܢ is assimilated.

§ 35. The Personal Pronoun.

1. The following are the forms of the Personal Pronoun where used independently:

He	ܗܘ	*They* (m.)	ܗܢܘܢ
She	ܗܝ	*They* (f.)	ܗܢܝܢ
Thou (m.)	ܐܢܬ	*Ye* (m.)	ܐܢܬܘܢ
Thou (f.)	ܐܢܬ	*Ye* (f.)	ܐܢܬܝܢ
I	ܐܢܐ	*We*	ܚܢܢ

2. The following are the forms of the Personal Pronoun, where used as an enclitic subject:

ܩܛܠ ܐܢܐ or ܩܛܠܢܐ *I am killing.*

ܩܛܠ ܐܢܬ or ܩܛܠܬ *Thou* (m.) *art killing.*

ܩܛܠ ܐܢܬ or ܩܛܠܬ *Thou* (f.) *art killing.*

ܩܛܠܝܢ ܚܢܢ or ܩܛܠܢ *We are killing.*

ܩܛܠ ܚܢܢ *We* (f.) *are killing.*

ܩܛܠܝܢ ܐܢܬܘܢ or ܩܛܠܢܬܘܢ *Ye* (m.) *are killing.*

ܩܛܠ ܐܢܬ or ܩܛܠܬ *Ye* (f.) *are killing.*

Note.—The contracted forms from the participles of "ל verbs are,

ܓܐܠܐ *I reveal.* ܓܐܠܝܢ *We reveal.*

ܓܐܠ *Thou* (m.) *revealest.* ܓܐܠܝܢ *Ye* (m.) *reveal.*

ܓܐܠ *Thou* (f.) *revealest.*

Remark 1.—These pronouns are used with adjectives also, e. g.—ܫܦܝܪܝܢ *ye are beautiful;* ܩܕܝܫ *thou art pure.*

Remark 2.—ܗܘ ܗܘ and ܗܝ ܗܝ often become ܗܘ and ܗܝ. See Mt. 11:14; Judith 1:5; but see also Col. 3:5.

§ 36. Pronominal Suffixes.

Tabular View.

		1. Possessive.		2. Objective.	
		After a Consonant.	After a Vowel.	After a Consonant.	After a Vowel.
SINGULAR.	3 m.....	ـهِ	ـيهِ	ـهِ	ـيهِ, ـيهِ, or ـيهِ
	3 f.....	ـهَا	ـيهَا	ـهَا	ـيهَا
	2 m.....	ـكَ	ـيكَ	ـكَ	ـيكَ
	2 f.....	ـكِ	ـيكِ	ـكِ	ـيكِ
	1 c.....	ـي	ـي	ـنِي	ـنِي
PLURAL.	3 m.....	ـهُمْ	ـيهُمْ	—	—
	3 f.....	ـهُنَّ	ـيهُنَّ	—	—
	2 m.....	ـكُمْ	ـيكُمْ	ـكُمْ	ـيكُمْ
	2 f.....	ـكُنَّ	ـيكُنَّ	ـكُنَّ	ـيكُنَّ
	1 c.....	ـنَا	ـنَا	ـنَا	ـنَا

1. The possessive suffixes are used with nouns; see § 77. The objective suffixes are used with verbs; see § 51.

2. Instead of a suffixed pronoun for the 3d plural after verbs, the enclitic pronouns ـهُمْ and ـهُنَّ are used; see 2. 6; 2. 12; Lk. 24:11.

3. The inseparable preposition ـَ and ـِ are prefixed to the form of possessive pronominal suffixes which are used after consonants (*i. e.* the first column in the table). Before the first person singular they take the form ـَـ, ـِـ; *e. g.*, 2. 12; 16. 9; 16. 15; 19. 9; 17. 11; 23. 2.

§ 37. The Demonstrative Pronoun (see *Thes. Syr.*, p. 1023).

1. هٰذَا, هٰذَا *this* (m.); هٰذِهِ *this* (f.); هٰؤُلَاءِ *these* (m. or f.).

2. ذَاكَ *that* (m.); تِلْكَ *that* (f.); أُولَئِكَ *those* (m.); أُولَاءِ *those* (f.).

3. هٰذَا هُوَ جَسَدِي *this is my body* (23:18); هٰذِهِ (John 2:11).

1. ؗ is found instead of ؗ.

2. The forms ؗ, ؗ are found occasionally instead of ؗ; and ؗ instead of ؗ.

This is is ؗ (contracted from ؗ; see § 23. 4. (1)), ؗ (oy) from ؗ.

38. The Relative and Possessive Pronouns.

The Relative Pronoun is ؗ *who, which, that.* It has the same form genders, numbers, and cases. It is an inseparable particle, and is pointed according to § 34.

ؗ has been shortened from an original ؗ which is yet found in the ssive ؗ, compounded of ؗ *which* and ؗ *to.* It is used with the minal suffixes to express the independent possessive pronoun; e. g. ؗ *mine;* ؗ *thine;* ؗ *his;* ؗ *ours.*

39. The Interrogative Pronouns.

1. ؗ *who?* ؗ, ؗ, ؗ, ؗ *what?*

2. ؗ (m.), ؗ (f.), ؗ (m. or f. plural) *who? which? what?*

Remark 1. — ؗ is the Indefinite Interrogative for persons. It is not used as an adjective. See § 103. 1.

Remark 2. — ؗ is used for things. It is not used as an adjective.

Remark 3. — ؗ, ؗ and ؗ are generally used as Interrogative Adjectives, *e. g.,* ؗ *which man?* But see § 103. 2. (1).

Remark 4. — *Who is?* is ؗ (from ؗ), ؗ. *What is?* is ؗ from ؗ.

§ 40. The Strong Verb.

1. صَبَرَ (1:1); أَخَذَ (1:3); عَزَفَ (1:4); خَصَرَ (1:7).

2. عَزَفَ (1:4); هَكَبَ (2:7); صَبَرَ (2:12); عَصَفَ (3:3).

3. (1) بَرَأَ (4:7); صَبَرَ (1:13); هَلَكَ (28:3).

(2) نَصَفَ (1:14); نَصَفَ (4:2); نَوَحَ (4:2).

(3) كَلَّ (26:3); قَلَّ (Lk. 22:17); قَمْ (Gal. 4:14).

(4) صَبَرَ (1:1); عَبَرَ (1:4); بَرَأَ (1:3); سَجَدَ (2:22); نَسَكَ (3:11); شَمَعَ (4:3); أَبَدَ (3:16); بَرَكَ (7:4).

1. All words are derived from roots most of which have three letters or radicals. The third person singular masculine of the Perfect of the simple form (called Pe'al) is always given as the root, though in some weak verbs one of the radicals has disappeared from this form.

2. Verbs are called strong when the root contains no consonant which will cause a change in the vowels usually employed in a given inflection.

3. A verb is called weak when it contains a radical which modifies the vowels usually employed in a given inflection. Such verbs are,—

(1) Those whose last radical is a guttural or Rîsh; and those any one of whose radicals is an Olaph.

(2) Those whose first radical is Nun.

(3) Those whose second and third radicals are alike.

(4) Those any one of whose radicals was a Yudh or Waw.

§ 41. Verb Stems.

1. (1) عَزَفَ (1:4); خَصَرَ (1:7); فَعَمَ (14:14).

(2) هَكَبَ (3:10); سَكَفَ (3:17); لَشَدَ (11:4); صَبَرَ (11:9).

(3) فَعَلَ (Ps. 119:120); أَعَلَ (Nahum 2:10).

2. هَكَبَ (3:10); صَبَرَ (3:12); هَصَفَ (24:2); فَعَلَ (4:12).

3. كَصَفَ (7:3); أَعَشَ (5:3); أَعَرَ (13:12).

4. ܐܰܪܫܶܡ (7:6); ܬܰܕܥܶܐ (24:5); ܐܰܪܚܶܡ (12:5); ܬܰܡܟܶܟ (6:15); ܐܰܪܥܶܒ (25:10); ܐܶܬܰܓܰܪ (*Thes. Syr.*, p. 120).

5. ܡܰܚܫܶܦ (Rev. 1:15); ܐܶܡܗܰܝܡܶܢ (Rom. 10:3).

Rem. 1.—ܙܰܥܶܩ (Acts 14:20); ܡܰܕܡܙܰܪܟ (Mt. 1:23).

Rem. 2.—ܐܶܬܢ *to breathe*, ܐܶܬܰܢ id.; ܩܪܒ *to approach*, ܐܶܩܪܶܒ id.

1. The simple verb-stem, called P^{e}'al, has, for consonants, the three radical letters. In all strong verbs we have a half-vowel after the first radical and a short vowel after the second. This short vowel is, (1) in active verbs, usually *a*; (2) in stative verbs, usually *e*; (3) in two verbs, *u*.

2. The intensive verb-stem, called Pa'el, is formed by doubling the second radical, the vowel *a* being used with the first radical, and, except before gutturals and Rish, *e*, derived from *a*, after the second.

3. The causative verb-stem, called 'Aph'el, is formed by prefixing ܐ to the radical letters; the first radical being without a vowel, and the second having *e*, derived from *a*.

4. From each of these active stems a Reflexive or Passive is formed by prefixing ܐܶ; to wit,—from P^{e}'al, the Ethp^{e}'el, with a half-vowel after the first radical and *e* after the second; from Pa'el, the Ethpa'al, with *a* after the first and second radicals; from 'Aph'el, the Ettaph'al, by changing the prefixed Olaph into Taw, and using *a* before the first and after the second radical.

5. Another form of the causative, called Shaph'el, is formed by prefixing *sha* instead of '*a*. Like other quadriliterals, the Shaph'el is inflected like the Pa'el (see § 63.). Its reflexive is Eshtaph'al.

Rem. 1.—According to some, there are sporadic cases of another stem, called Taph'el (see Merx-Hoffmann, *Gram. Syr.*, § 56. 1. A. end). Most of these are really denominative quadriliteral verbs (see § 63.). For similar forms in Hebrew see Olshausen's *Lehrbuch*, p. 56.

Rem. 2.—The signification of the stems is, in general, the same as that of the corresponding stems in Hebrew. It may be noted, however, that the Ethp^{e}'el of some intransitive verbs, and the Ethpa'al of some verbs whose Pa'el has a causative signification, have come to have the same sense as the P^{e}'al.

§ 42. General View of the Verb-Stems.

	Original Form.	First Form.	Name.	Force.	Characteristic.
1.	ܦܥܰܠ	ܦܥܶܠ	P^{e}'al.	Simple Root Meaning.	None.
2.	ܐܶܬܦܥܶܠ	ܐܶܬܦܰܥܰܠ	Ethp^{e}'el.	Passive or Reflexive of Simple Stem.	ܐܶܬ
3.	ܦܰܥܠ	ܦܰܥّܶܠ	Pa'el.	Intensive Active.	Second Radical doubled, and always preceded by *a*.
4.	ܐܶܬܦܰܥّܰܠ	ܐܶܬܦܰܥّܰܠ	Ethpa'al.	Passive or Reflexive Intensive.	ܐܶܬ prefixed, and Second Radical doubled.
5.	ܐܰܦܥܶܠ	ܐܰܦܥّܶܠ	Aph'el.	Causative Active.	ܐ
6.	ܐܶܫܬܰܦܥܶܠ	ܐܶܫܬܰܦܥّܶܠ	Ettaph'al.	Passive or Reflexive Causative.	ܫܬ

Remarks.

1. The original penultimate ܝ is changed to a half-vowel in the P^{e}'al and Ethp^{e}'el.

2. The original ultimate ܝ is changed to ܗ in the Pa'el, Aph'el and Ethp^{e}'el.

§ 43. The P^{e}'al Perfect.

TABLE A.

1. *He wrote*.....ܟܬܰܒ = the simple verb-stem (§ 41. 1).

2. *She wrote*.....ܟܬܰܒܬ = ܟܬܰܒ with ـܬ the usual fem. sign.

3. *Thou* (m.) *didst write* ܟܬܰܒܬ = ܟܬܰܒ with ـܬ a fragment of the pronoun ܐܰܢܬ *thou* (m.).

4. *Thou* (f.) *didst write* ܟܬܰܒܬܝ = ܟܬܰܒ with ـܬܝ a fragment of the pronoun ܐܰܢܬܝ *thou* (f.).

5. *I wrote*.....ܟܬܒܬ = ܟܬܒ with ܬ (compare ת).

6. *They* (m.) *wrote*.....ܟܬܒܘ = ܟܬܒ with ܘ (not spoken) from earlier *ûna*.

7. *They* (f.) *wrote*.....ܟܬܒܝ = ܟܬܒ with ܝ (not spoken) from earlier *îna*.

8. *Ye* (m.) *wrote*.....ܟܬܒܬܘܢ = ܟܬܒ with ܬܘܢ a fragment of the pronoun ܐܢܬܘܢ

9. *Ye* (f.) *wrote*.....ܟܬܒܬܝܢ = ܟܬܒ with ܬܝܢ a fragment of the pronoun ܐܢܬܝܢ

10. *We wrote*.....ܟܬܒܢ = ܟܬܒ with ܢ a fragment of the pronoun ܚܢܢ

TABLE B.

	Masculine Singular.	Feminine Singular.	Masculine Plural.	Feminine Plural.
Third Person,	ܟܬܒ	ܟܬܒܐ	ܟܬܒܘ	ܟܬܒܝ
Second Person,	ܟܬܒܬ	ܟܬܒܬ	ܟܬܒܬܘܢ	ܟܬܒܬܝܢ
First Person,	ܟܬܒܬ		ܟܬܒܢ	

Remarks.

1. ܐܟܬܒ (6:9); ܢܨܒܘ (6:9); ܐܥܒܕ (6:9); ܢܨܒ (6:10).

2. ܒܥܐ (5:17); ܐܫܬܟܚ (Lk. 24:24); ܢܨܒܘ (6:9); ܒܥܝܬ (Gen. 31:6).

3. ܒܥܐ (5:17) (= ܒܥܐ = ܒܥܐ); ܐܥܒܕ (6:8) (= ܐܥܒܕ = ܐܥܒܕ).

4. ܐܙܠ (1:4); ܐܥܒܕ (6:2); ܢܨܒܘ (6:9); ܐܬܥܒܕܘ (26:13); ܐܙܠ (32:12).

5. ܐܐܟܠ (32:10); [ܐ]ܫܬܟܚ (Jos. Styl. 2:7); ܐܟܬ (for ܐܟܬܐ) (J. S. 4:10); ܐܠܥܒܕ (for ܐܠܥܒܕ) (Legends of St. Mary 26:20); ܐܙܠ (Acts 28:2); ܐܐܟܠ *we should go* (Lk. 9:13). J.S. XXI. (A.17:12).

1. The pronominal fragments used in the inflection of the Perfect are always suffixed to the stem. To distinguish them from the pronominal suffixes (§ 36.) they may be called *sufformatives*.

2. We have distinct forms for both genders and both numbers in the second and third persons.

3. The vowel of the second radical is dropped in the 3d fem. and in the 1st com. sing., while the *a* of the first radical is obscured to *e*.

4. The sufformatives for person, gender and number, with the exception of the 3d fem. sing. and the 1st com. sing., are affixed directly and without causing any change in vocalization to the 3d m. sing., which may therefore, for convenience, be called the *first form* of the Perfect. This rule is true of all verbs, weak as well as strong, except the Lomadh Olaph verbs (§ 60.).

5. The third feminine plural sometimes ends in ـَـ; the third masculine plural sometimes ends in ـُـ, and the first plural in ـْـنَا (in Lk. 9:13 اعطنا, from اعط, is written, instead of اعطنا, to avoid the three Nuns; cf. נְתַנּוּ). Sometimes, on the contrary, the third plural feminine, as well as masculine, was written just like the third masculine singular. According to Hoffmann (Merx, § 50. N. B., and § 59. I. (5)) a Yudh was sometimes added to the third feminine singular, e. g. قَتَلَتْ. This is only a "signum graphicum fem. indicans," just as in the third feminine Imperfect (see § 45.).

Note 1. — The following summary of the endings of the Perfect in Syriac and Hebrew may be useful:

	SINGULAR.					PLURAL.				
	3 m.	3 f.	2 m.	2 f.	1 c.	3 m.	3 f.	2 m.	2 f.	1 c.
Syr.	—	ـَـتْ	ـْـتَ	ـْـتِ	ـْـتُ	ـُـو (ـُـ)	ـْـنَ (ـَـ)	ـْـتُمْ	ـْـتُنَّ	ـْـنَا or ـْـنَ
Heb.	—	ה ָ	תְ	תְ (תִי)	תִי	(וּן) וּ	——	תֶּם	תֶּן	נוּ

Note 2. — قَتَلَ (Mt. 8:2); قَتَلَا (Mt. 20:20); قَتَلَهُ (Mt. 25:25); قَتَلَهُمْ (1 Cor. 11:17); قَتَلَتْ (32:13); قَتَلَا (32:22); قَتَلَ (Acts 27:2); قَتَلَهُمْ (John 16:27).

Verbs which have *e* in the *first form* (see § 43. Rem. 4.) retain it in all the forms derived from it; but in the 3d fem. and 1st sing. they are the same as verbs which have *a* in the *first form*.

§ 44. The Remaining Perfects.

	Ethpᵉ'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
3 m. sing.	ܐܶܬܦܥܶܠ	ܦܥܶܠ	ܐܶܬܦܥܰܠ	ܐܰܦܥܶܠ	ܐܶܬܬܰܦܥܰܠ
3 f. sing.	ܐܶܬܦܥܶܠܬ	ܦܥܶܠܬ	ܐܶܬܦܥܰܠܬ	ܐܰܦܥܶܠܬ	ܐܶܬܬܰܦܥܰܠܬ
3 m. pl.	ܐܶܬܦܥܶܠܘ	ܦܥܶܠܘ	ܐܶܬܦܥܰܠܘ	ܐܰܦܥܶܠܘ	ܐܶܬܬܰܦܥܰܠܘ
1 sing.	ܐܶܬܦܥܶܠܬ	ܦܥܶܠܬ	ܐܶܬܦܥܰܠܬ	ܐܰܦܥܶܠܬ	ܐܶܬܬܰܦܥܰܠܬ

ܐܶܬܦܥܶܠ (12:5); ܐܶܬܫܥܶܠ (6:19); ܐܶܬܫܟܚ (Rev. 13:12); ܐܶܬܦܬܚ (32:18); ܐܶܬܦܬܚ (Rev. 11:18); ܐܶܬܦܬܚ (29:18); ܫܟܚ (7:3); ܐܶܬܦܬܚ (Gal. 4:12); ܦܥܶܐ (4:12); ܦܥܶܐ (Acts 23:30); ܦܥܶܐ (Acts 4:15); ܦܥܶܐ (Acts 15:24); ܐܶܬܦܥܶܐ (25:10); ܐܶܬܦܥܶܐ (Heb. 9:20); ܐܶܬܦܥܶܐ (Col. 4:10); ܐܶܬܫܬܚ (12:17); ܐܶܬܦܬܚ (6:1); ܐܶܬܦܬܚ (Lk. 20:23).

It will be noticed that all of these Perfects form all of their inflections on the analogy of the Perfect Pᵉ'al; *i. e.* the sufformatives for gender, number and person are in all cases, except the 3d fem. and 1st person singular, affixed directly to the 3d singular masculine, without causing any change in it. In the 3d singular feminine (and the 1st sing., which is formed like it) the only change in the last four stems is that the vowel of the second radical is changed to a half-vowel; in the Ethpᵉ'el the second radical loses its vowel and the first receives *a*.

Remark 1. — The Ethpᵉ'el 3d feminine singular and 1st common singular can be distinguished from those of the Ethpa'al only when the second or third radical is an aspirate and Kushoy and Rukhokh (§ 10.) are marked. It will be noted that in Ethpᵉ'el the second radical has Rukhokh, and the third, Kushoy; whereas in Ethpa'al the opposite is true.

Remark 2. — Notice the transposition of the Taw in the Ethpᵉ'el and Ethpa'al of verbs whose first radical is a sibilant, and the permutations of the Taw in those whose first radical is Zain or Ṣodhê (cf. §§ 21. 1; 22. 4).

§ 45. The Pe'al Imperfect.

TABLE A.

1. *He will write*.....ܢܟܬܘܒ = ܟܬܘܒ with ܢ a pronom. prefix used to denote the 3d person.

2. *She will write*.....ܬܟܬܘܒ = ܟܬܘܒ with ܬ the usual fem. sign prefixed, and ܐ suffixed to distinguish it from the 2d masc. sing. Cf. § 43. Rem. 5.

3. *Thou* (m.) *wilt write* ܬܟܬܘܒ = ܟܬܘܒ with ܬ a fragment of ܐܢܬ *thou*, prefixed.

4. *Thou* (f.) *wilt write* ܬܟܬܘܒܝ = ܟܬܘܒ with ܬ prefixed, ܝ suffixed, and ܟ shortened and obscured to the half-vowel.

5. *I shall write*.....ܐܟܬܘܒ = ܟܬܘܒ with ܐ a fragment of ܐܢܐ *I* prefixed.

6. *They* (m.) *will write* ܢܟܬܘܒܘ = ܟܬܘܒ with ܢ prefixed for the 3d person, ܘ suffixed for the m. plural, and the vowel changed to a half-vowel.

7. *They* (f.) *will write*..ܢܟܬܘܒܝ = ܟܬܘܒ as in the 3d m. pl., except that the ending is ܝ instead of ܘ

8. *Ye* (m.) *will write*..ܬܟܬܘܒܘ = ܟܬܘܒ as in the 3d m. pl., except that we have ܬ prefixed instead of ܢ

9. *Ye* (f.) *will write*....ܬܟܬܘܒܝ = ܟܬܘܒ as in the 3d f. pl., except that we have ܬ instead of ܢ prefixed.

10. *We shall write*.....ܢܟܬܘܒ = ܟܬܘܒ with ܢ a fragment of ܢܚܢܢ *we* prefixed.

TABLE B.

	Masculine Singular.	Feminine Singular.	Masculine Plural.	Feminine Plural.
Third Person,	ܕ ܩܛܠ	ܐ ܩܛܠ ـܬ	ܕ ܩܛܠ ـܘ	ܐ ܩܛܠ ـ̈
Second Person,	ܐ ܩܛܠ	ܐ ܩܛܠ ـ̈	ܐ ܩܛܠ ـܬ̇	ܐ ܩܛܠ ـ̈
First Person,	ܐ ܩܛܠ		ܢ ܩܛܠ	

Remarks.

1. The original stem is ܩܛܠ, the ـܐ of which is changed to a half-vowel (*i. e.* volatilized) before sufformatives which begin with a vowel; *i. e.* ـ̈, ـ̇, ـ̊

2. The pronominal fragments employed in the inflection of the Imperfect are,—

Prefixes, ܢ, ܐ, ܐ, ܐ, ܐ; ܢ, ܢ, ܐ, ܐ, ܢ

Affixes, —, ـ̈, —, ـ̈, —; ـ̇, ـ̊, ـ̇, ـ̊, —

3. The ـ of the preformative comes from an original ـ̆.

4. The preformatives and sufformatives of the Imperfect are the same for all stems, and for weak verbs as well as strong, except that the vowel of the preformative is sometimes other than ـ.

5. Except the silent suffix ـ, which is sometimes used with the 3d fem. sing., the five forms, ܢܩܛܠ, ܢܬܩܛܠ, ܐܬܩܛܠ, ܐܩܛܠ and ܢܩܛܠ differ merely in the consonant of the preformative; the other five forms always suffer the same changes in the root, *i. e.* ܐܬܩܛܠ, ܐܬܩܛܠ, ܢܬܩܛܠ, ܐܩܛܠ, ܢܩܛܠ.

6. The original forms of the Imperfect run,—naḳṭulu, taḳṭulu, naḳṭulûna, naḳṭulâna. "De imperfecti formis notandum est vocales primitivas *ŭ* et *û* in *ŏ* et *ô* esse elatas, quorum loco serior aetas iterum *ŭ* et *û* pronunciavit, ita ut antiqui scribae et Nestoriani formas exhibeant ܢܩܛܘܠ et ܢܩܛܝܠ, recentiores vero Ja'ḳobitae et Maronitae ܢܩܛܘܠ et ܢܩܛܝܠ."—Merx-Hoffmann, *Gr. Syr.*, § 50. D.

§ 46. Pᵉʿal Imperfects in A and E.

TABULAR VIEW.

	3 m. sg.	3 m. pl.
Imperfect with *u*,	يَقْتُلُ	يَقْتُلُونَ
Imperfect with *i*,	يَقْتِلُ	"
Imperfect with *a*,	يَقْتَلُ	"

1. يَعْمَلُ (2:17); يَعْمَلُونَ (Mt. 7:12); يَبِيعُ (Lk. 22:36); يَرْعَوْنَ (Mt. 14:15); تَفْلَحُ (for تَنْفَلِحُ) (Mt. 5:29); تَفْعَلُونَ (Mt. 24:29); يَذْهَبُ (from ذَهَبَ) (Mt. 13:2); يَذْهَبُونَ (Mt. 20:21); يَضِلُّ (from ضَلَّ = פָּתַח) *he will err*; يَسْمَعُ (from سَمَعَ = שָׁוִים) (Mt. 19:13); أَجْذِبُ (from جَذَبَ) (John 12:32).

2. تَمْكُثُ (Lk. 21:22); تَمْكُثُونَ (Lk. 21:24); تَسْعَى (Mt. 25:9); تَسْعَوْنَ (Lk. 3:14); خَطِئَ (Lk. 7:6); خَطِئْتُمْ (Rom. 15:30); تَمْكُثُونَ (2:18); يَمْكُثُ (Mt. 18:17); تَمْكُثُونَ (Mt. 13:15); عَوِزَ (2:10).

3. يَمْرَضُ (Mk. 10:48); تَمْرَضُونَ (Mt. 20:31); تَمْرَضُ (Mk. 8:22); تَمْرَضُونَ (Mt. 14:36); تَشْهَدُ (1 Cor. 4:25); تَشْهَدُونَ (Jn. 4:23); شَهِدَ (30:5).

1. عَمِلَ *to make* and عَبِدَ *to buy* are the only strong verbs which have the Imperfect in *e*; but some weak verbs, mostly intransitives, form their Imperfect Pᵉʿal in this manner; *e. g.* one Ê Ê, one Ê Yudh, one Pê Yudh, and a few Pê Nun verbs.

2. Perfects in *e*, which are intransitive, have as a rule their Imperfect in *a*; as have also most intransitives in *a*, and most verbs whose second or third radical is a guttural.

3. A few verbs having the Perfect in *e* have the Imperfect in *u*.

Note.—There were three Perfect stems, فَعَلَ, فَعِلَ, and فَعُلَ (see § 41. 1.); and three Imperfect stems, يَفْعَلُ, يَفْعَلُ, and يَفْعُلُ; the *a* and *u* in each case being original, while the *e* has come from *i*.

§ 47. The Remaining Imperfects.

	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
3 m. sing.	يَتْفَعْلْ	يَفَعْلْ	يَتْفَعْلْ	يَفْعَلْ	يَتَّفَعْلْ
3 f. sing.	تَتْفَعْلْ	تَفَعْلْ	تَتْفَعْلْ	تَفْعَلْ	تَتَّفَعْلْ
3 m. pl.	يَتْفَعْلُونْ	يَفَعْلُونْ	يَتْفَعْلُونْ	يَفْعَلُونْ	يَتَّفَعْلُونْ
3 f. sing.	يَتْفَعْلِينْ	يَفَعْلِينْ	يَتْفَعْلِينْ	يَفْعَلِينْ	يَتَّفَعْلِينْ

تَرْعَى (29:1); تَحْكُرُ (6:11); يَمْكُثُ (6:15); يَطْعَمُ (1:10); تَتَّرَعَّى (5:13); تَزْسَمُ (2:9); يَتَّزَهَّبُ (Mt. 25:29).

Rem. 1.—تَطْعَمُ (1:10); تَتَّرَعَّى (5:13); يَتَّزَيَّفُ (2 Pet. 2:3).

It will be noticed that the preformatives and sufformatives of the derived stems are the same as those of the simple, or Pe'al, stem (cf. § 45). What is said in § 45. Rem. 5, of the internal changes of the Pe'al, is true also of the derived stems, *i. e.* the 3d fem. sing., the 2d masc. and the 1st com. sing. and plur. are the same, preformatives (and sufformative in the case of the 3d fem. sing.) excepted, as the 3d masc. sing. or *first form* of the Imperfect; and all other forms are the same, preformatives and sufformatives excepted, as the 3d masc. plural.

Rem. 1.—The 3d masc. plur., and the forms like it, of the Ethpe'el and Ethpa'al, can only be distinguished in writing when the second or third radical is an aspirate. In the Ethpe'el the second radical takes Rukhokh and the third Kushoy; whereas, in the Ethpe'el the second takes Kushoy and the third Rukhokh; when neither the second nor the third radical is an aspirate the *usus loquendi* and the connection can alone determine whether the form be intensive or not.

Rem. 2.—In the Ettaph'al stem, whenever the preformative is a Taw, the other Taws are written as one, to avoid the occurrence of three Taws.

Rem. 3.—Notice the transposition and permutation before sibilants, according to §§ 21. 1; 22. 4.

Rem. 4.—The following table gives, (1) the preformatives of the different stems, (2) the vowel of the first radical, (3) the vowel of the second radical:

	Pᵉ'al.	Ethpᵉ'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
1.						
2.						
3.	(or)					

Rem. 5.—The various elements used as preformatives and sufformatives appear in the following table, the asterisks representing radicals:

He will.....	* * *	*They* (m.) *will*..	* * *
She will.....	(ـه) * * *	*They* (f.) *will*...	* * *
Thou (m.) *wilt*	* * *	*Ye* (m.) *will*....	* * *
Thou (f.) *wilt*..	* * *	*Ye* (f.) *will*.....	* * *
I shall.....	* * *	*We shall*.....	* * *

§ 48. The Imperatives.

	Imperfect.	Imperative 2 m. sg.	Imperative 2 f. sg.	Imperative 2 m. pl.	Imperative 2 f. pl.
Pᵉ'al.					or
Pa'el.			The endings for gender and number are the same for all the stems.		
Aph'el.					
Ethpᵉ'el.					
Ethpa'al.		or			
Ettaph'al.					

1. عصّة (31:13); هكّنه (3:3); هصّعه (30:13); خصِ (2 Tim. 4:5).

2. كّعه (33:3); أخّضِه (33:2); إهّكصِب (Col. 3:18).

3. إزّحوه (31:17); إهّعكه (Col. 3:20).

The stem of the Imperative is the same as that of the Imperfect without the preformative; except in the Ethpe'el and in one form of the Ethpa'al, where the original short *a* of the first radical is retained and the vowel of the second radical is dropped, its absence being often denoted by the linea occultans (see 3 above).

Note 1.—The Olaph of the Aph'el and of the passive stems, which is absorbed in the Imperfect, is retained in the Imperative.

Note 2.—The Imperative has no preformatives; the gender and number are denoted by sufformatives, which are, ـه for the fem. sing.; ـو or ـوْ for the masc. plur.; ـه or ـت or ـتْ for the fem. plural.

Note 3.—None of the sufformatives except ـوْ and ـتْ are pronounced.

§ 49. The Infinitives.

Pe'al.	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
ڡعّلا	ڡهعّلا	ڡعّلا	ڡهعّلا	ڡعّلا	ڡهزعّلا

ڡهكّب (2:6); ڡعّف (2:2); ڡخصِ (3:13); ڡعّدوه (2:4); ڡعّزعه (27:4); ڡهزّوه (1 Cor. 11:32).

1. The Infinitive of the Pe'al is ڡعّلا = ڡلّع + ڡا.

2. The Infinitives of the derived stems are all found by prefixing ڡ to the form used in the Imperfect, except that the vowel of the second radical is always ـَ and that the abstract ending ـا is always suffixed. This ـا becomes ـاه before pronominal suffixes. See § 85. Rem. 2.

§ 50. The Participles.

Pe'al.	Ethpe'el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
ڡلّع	ڡهعلّع	ڡعلّع	ڡهعلّع	ڡعلّع	ڡهزعلّع
ڡلّعا	—	ڡعلّعا	—	ڡعلّعا	—

1. ܦܪܫ (1:6); ܫܡܥ (3:7); ܫܡܥ (3:4); ܫܡܥ? (16:9); ܒܪܟ (Mt. 21:9); ܒܪܟ (Mk. 11:10).

2. ܡܬܒܪܟ (1:2); ܡܬܒܪܟ (2:3); ܡܫܡܥ (3:17); ܡܫܡܥ (16:9); ܡܒܪܟ (Lk. 24:51); ܡܒܪܟ (Lk. 1:42); ܡܬܦܠܓ (1:13); ܡܬܦܠܓ (7:8); ܡܬܟܚܕ (Mk. 9:20); ܡܬܟܚܕ (14:4); ܡܬܫܟܚ (14:4).

1. The Pᵉ'al Active Participle is of the same form as the Hebrew קֹטֵל from an original ḳâtil. The Passive is of the form ḳătîl, just as in Biblical Aramaic, the *ă* becoming a half-vowel.

2. The Active Participles of the derived species are formed by prefixing ܡ to the first form of the Imperfect, the Nun having been elided. The Passive forms of Pa'el and Aph'el differ from the Active in the absolute masc. sing., where they have *a* instead of *e* (cf. the Arabic, where the Passive Participles are distinguished from the Active in like manner).

3. It will be noticed, in the above examples, that Participles are inflected like nouns.

§ 51. The Verb with Suffixes.

A. The following table gives a comparison between the Perfect Pᵉ'al with and without suffixes:

	Form without Suffixes.	Form with Suffixes.	Form with "*her*."	Form with "*him*."
3 m. singular,	ܩܛܠ	ܩܛܠ	ܩܛܠܗ	ܩܛܠܗ
3 f. singular,	ܩܛܠܐ	ܩܛܠܐ	ܩܛܠܬܗ	ܩܛܠܬܗ
2 m. singular,	ܩܛܠܬ	ܩܛܠܬ	ܩܛܠܬܗ	ܩܛܠܬܘܗܝ
2 f. singular,	ܩܛܠܬ	ܩܛܠܬ	ܩܛܠܬܗ	ܩܛܠܬܘܗܝ
1 c. singular,	ܩܛܠܬ	ܩܛܠܬ	ܩܛܠܬܗ	ܩܛܠܬܗ

	Form without Suffixes.	Form with Suffixes.	Form with "*her.*"	Form with "*him.*"
3 m. plural,	ܩܛܠܘ	ܩܛܠܘܗ	ܩܛܠܘܗܝ	ܩܛܠܘܗܝ
3 m. plural,	ܩܛܠܝܢ	ܩܛܠܝܢܗ	ܩܛܠܝܢܗ	ܩܛܠܝܢܗܝ
3 f. plural,	ܩܛܠ	ܩܛܠ	ܩܛܠܗ	ܩܛܠܗܝ
3 f. plural,	ܩܛܠܝܢ	ܩܛܠܝܢ	ܩܛܠܝܢܗ	ܩܛܠܝܢܗܝ
2 m. plural,	ܩܛܠܬܝܢ	ܩܛܠܬܝܢ	ܩܛܠܬܝܢܗ	ܩܛܠܬܝܢܗܝ
2 f. plural,	ܩܛܠܬܝܢ	ܩܛܠܬܝܢ	ܩܛܠܬܝܢܗ	ܩܛܠܬܝܢܗܝ
1 c. plural,	ܩܛܠܢ	ܩܛܠܢ	ܩܛܠܢܗ	ܩܛܠܢܗܝ

B. The Perfect with Suffixes.

1. [ܩܛܠ and ܩܛܠܟ for ܩܛܠ and ܩܛܠܟ] ܣܒܘܢܢ (Overbeck 137:9 (Nöl.)); ܥܒܕܗ (Nöl., *Gr.*, § 186.); ܩܛܠܗ (4:11); ܩܛܠܟ (25:12); ܣܒܟ (John 17:25); ܢܨܛܪܢ (Ps. 16:7); ܩܛܠܝܗ (25:19); ܐܣܒܘܗ (25:10); ܪܥܝܢ (Ps. 23:6); ܐܫܬܩܢ (Lk. 24:22).

Rem. 1.—ܠܐ ܐܫܟܚܘܗܝ *they did not find him* (Anal. Syr. 87:15 (Duv.)).

ܣܒܘܢܢ *they surrounded me* (Overbeck 137:9 (Nöl.)).

ܐܫܬܡܫܘ *they entrusted to thee* (Julianus 90:25 (Nöl.)).

ܥܒܕܗ *they made it* (Nöl., *Gr.*, § 186.).

Rem. 2.—ܫܥܒܘܟ *they oppressed you* (Judges 10:12).

ܒܥܫܘܟ *they troubled you* (Acts 15:24).

2. [ܗܘܿ or ܗܝ for ܗܝܟ] ܡܛܥܢ (Lk. 10:40); ܬܟܢ (Ps. 69:2); ܐܥܟܢ (22:7); ܒܥܝܬ *thou hast borne me* (Jer. 2:27; see also Jer. 15:10); ܛܥܢ *thou hast deceived me* (?) (1 Sam. 19:17; see also Song of Songs 4:9).

Remark.—ܚܢܢ (Ps. 51:5); ܚܢܢ (Is. 51. 5; other reading for ܚܢܢ, Nöl., *Gr.*, § 186.), but ܡܛܥܢ (Lk. 10:40).

3. [ܗܘܿ for ܗܝ, ܗܝܟ for ܗܘ, 2 masc. sing. and plur. and 2d fem. plur. unchanged] ܡܛܥܢ (Ps. 22:1); ܒܥܝ (10:6); ܒܥܢ (John 17:25); ܡܛܥ (John 17:4); ܦܒܥ (6:7); ܐܫܒܥܢ (25:18); ܗܘܟܢ *ye* (f.) *have killed her.*

When the object of a verb is a pronoun other than the 3d plural it is suffixed directly to the verbal form, occasioning certain changes of termination and stem. For *them* the independent pronouns ܐܢܘܢ and ܐܢܝܢ are used, *e. g.* ܒܥ ܐܢܘܢ (2:6); ܡܛܥ ܐܢܝܢ (Lk. 24:11).

1. The forms ܗܘ and ܗܘ occur in the 3d masc. singular and plural.

Rem. 1.—The older and longer forms ܗܘ and ܗܘ occasionally are found.

Rem. 2.—The ending of the masculine plural is sometimes omitted before suffixes.

2. The old form ܗܘ (for an older ܗܘ) appears in the 3d fem. sing. and ܗܘ for ܗܘ in the 3d fem. sing.

3. The other forms, except the first person singular, remain unchanged. The first person singular takes the same form before suffixes as the 2d masc. sing., and is to be distinguished from it with the pronominal suffix for the 3d sing. masc. only; e. g. *I have killed him* = ܗܘ; *thou hast killed him* = ܗܘ.

4. To forms ending in a vowel the suffixes are appended directly and without any change except in the case of the 3 m. sg. suffix (see 6. below).

5. To forms ending in a consonant the suffixes are appended by means of a union vowel or half-vowel, without any variation in the suffix except in the 3d sing. masc. (see 6. below). Before ـهْ, ـهِ the union vowel is always the half-vowel, except in the form ـهْتُمْ, ـهْتِمْ *we have killed you;* before ـكِ *thee* (f.) the union vowel is always ـ ; before ـهَ *her*, ـكَ *thee* (m.), ـلَ *me*, and ـنَ *us*, it is always ـ except in the 3d sing. masc. and fem. before ـلَ and ـنَ where we have ـ .

6. The 3 m. sg. suffix has the form ـهِ with the 3 sg. m. and f. and with the 1 sg.; with the 3 pl. m. it has the form ـهِمْ ; and elsewhere it has the form ـهُمْ, except with the 2 f. sg. where it is ـهُوْمْ.

C. Table giving the principal forms of the Imperfect with suffixes:

FORM WITHOUT SUFFIXES.

ܢܩܛܠ
ܢܩܛܠܘ

FORM WITH SUFFIXES,—SINGULAR.

1st.	2d masc.	2d fem.	3d masc.	3d fem.
ܢܩܛܠܢܝ	ܢܩܛܠܟ	ܢܩܛܠܟ	ܢܩܛܠܘܗܝ or ܢܩܛܠܗ	ܢܩܛܠܝܗ
ܢܩܛܠܘܢܝ	ܢܩܛܠܘܟ	ܢܩܛܠܘܟ	ܢܩܛܠܘܗ	ܢܩܛܠܘܗ

FORM WITH SUFFIXES,—PLURAL.

1st.	2d masc.	2d fem.
ܢܩܛܠܢ	ܢܩܛܠܟܘ	ܢܩܛܠܟܝ
ܢܩܛܠܘܢ	ܢܩܛܠܘܟܘ	ܢܩܛܠܘܟܝ

D. The Imperfect with Suffixes.

ܢܨܒܟܢ (8:10); ܢܟܬܒܢ (23:14); ܢܡܚܐܢ (23:12); ܢܒܛܢ (Ps. 16:1); ܢܡܚܐܝܡ (23:3); ܢܐܥܝܡ (6:17); ܢܟܣܝܡ (4:11); ܢܨܒܟܘܢܝܡ (22:5); ܢܒܨܕܘܢܝܡ (31:14); ܢܐܣܝܘܢ (25:17).

1. The only changes in the stem are in the forms ܢܨܒ, ܢܥܒ, ܐܥܒ, where the ܘ becomes a half-vowel.

2. With ܢܨܒ (from ܢܨܒܘ) and like forms, the suffixes and their union vowels are,—

ܢ, ܘ, ܟ, ܗ or ܝܡ, ܐ, ܝ, ܟܝ, ܢܝ.

3. With ܢܨܒܘ, ܢܨܒܝ, ܢܥܒܘ, ܢܥܒܝ and ܢܥܒܐ, the suffixes and union vowels are,—

ܢ, ܘ, ܟ, ܗ or ܝܡ, ܐ, ܝ, ܟܘ, ܢܘ.

4. The 2d masc. sing. has sometimes a second form before suffixes, to wit: ܢܥܒܢ, ܢܥܒܝܡ, ܢܥܒܐ.

E. The Imperative with Suffixes.

The following are the forms of the Imperative with Suffixes:

	2d masc. sing.	2d fem. sing.	2d masc. plur.	2d fem. plur.
1 sg. suff.	ܥܒܢ	ܥܒܢ	ܥܒܝܢ	ܥܒܢ
3 sg. m.	ܥܒܘܗܝ	ܥܒܝܗܝ	ܥܒܘܗܘܢ	ܥܒܝܗܝܢ
3 sg. f.	ܥܒܘܗ	ܥܒܝܗ	ܥܒܘܗܝܢ	ܥܒܝܗ
1 pl.	ܥܒܝܢ	ܥܒܝܢ	ܥܒܘܢ	ܥܒܝܢ

ܥܒܢܝ (Ps. 22:11); ܕܚܨܢ (3:3); ܐܣܝܘܢܝ (Ps. 2:11); ܨܒܝܡ (Ps. 22:23); ܐܣܝܘܢܝ (id.); ܐܠ ܬܫܒܝ (Ps. 28:9).

1. The 2d masc. sing. inserts ܐ before all suffixes.

2. The ـــ of the 2d fem. sing. and the ـــ of the 2d masc. plur. become full vowels before suffixes.

3. The ـــ of the 2d fem. plur. is dropped.

4. The long forms of the Imperative plural (*i. e.* ـــــــــ and ـــــــــ) are joined to the suffixes in the same way as the short form of the feminine plural.

F. The Infinitives and Participles with Suffixes.

1. The Infinitive Pᵉ'al takes the suffixes of nouns without any change except the dropping of the second vowel before all save the suffix of the 1st sing. See § 81.

2. Occasionally the Infinitive Pᵉ'al is joined to the 3d masc. and 3d fem. sing. suffixes by a Yudh after the analogy of the Imperfect; *e. g.* ـــــــــ *to take him*, ـــــــــ *to free her*. See Nöldeke, § 191.

3. The Infinitives of all the derived stems change the ending ـــ to ـــ and take the usual nominal suffixes. See § 85.

4. Participles take the nominal suffixes.

§ 52. Guttural Verbs.

ـــ (4:7); ـــ (32:1); ـــ (24:2); ـــ (5:1); ـــ (1:13); ـــ (Ps. 19:8); ـــ (Ps. 29:9); ـــ (= חָפֵץ) *to want*; ـــ for ـــ *he shall break*; ـــ (Luke 6:12); ـــ (Mk. 12:17).

1. Verbs whose first radical is a guttural, or Rîsh, are regular.

2. Verbs whose second radical is a guttural, or Rîsh, sometimes in East Syriac take *a* where we would expect *e*, e. g. ـــ (West Syriac ـــ) *to grind*.

3. When the third radical is a guttural (for verbs *tertiae Olaph*, see §§ 57, 60), or Rîsh, it changes an immediately preceding *e* into *a*.

Note 1.—In the Pa'el and Aph'el, this change of *e* into *a* causes the Participles Active and Passive to coincide.

Note 2.—In accordance with this rule, many intransitives, like ـــ, which would naturally have *e*, take *a* in the Pᵉ'al Perfect.

4. In a few cases, when the third radical is a guttural, or Rîsh, ـــ of the Imperfect and Imperative is changed into *a*.

5. Verbs whose third radical is ـــ always receive *a* before it.

§ 53. Pê Nun Verbs.

1. ܢܦܠ (Mt. 19:7); ܢܦܩ (23:18); ܢܦܠ (Acts 10:13); ܢܦܠ (Mk. 9:21); ܢܦܩ (Mt. 21:21); ܢܦܩ (Mk. 16:11).

2. ܢܬܠ (= ܢܬܠ) (Lk. 11:21); ܢܬܠ (Mt. 2:6); ܢܬܠ (Acts 16:18); ܢܬܠ (Mt. 5:29); ܢܬܠ (Mt. 24:29); ܢܬܠ (Mt. 1:20); ܢܬܠ (Mt. 17:1); ܢܬܠ (Lk. 14:5); ܢܬܠ (Mt. 5:31); ܢܬܠ (Heb. 4:8); ܢܬܠ (Jer. 6:8).

Pê Nun verbs are regular in the Ethpe'el, Pa'el and Ethpa'al stems. In Pe'al they are regular in the Perfect and in the Participles. But

1. In the Pe'al Imperative the Nun is generally dropped.

2. In the Pe'al Imperfect and Infinitive and in the Aph'el and Ettaph'al stems throughout, the Nun is generally assimilated. See § 18. In Pê Nun verbs which are also 'Ê 'Ê or 'Ê Waw, the Nun is firm. See § 62. 2.

§ 54. 'E 'E Verbs.

TABULAR VIEW.

	Pe'al.	Aph'el.	Ettaph'al.	Palpel.
Perfect,	ܦܥ	ܐܦܥ	ܐܬܦܥ	ܦܥܦܥ
Imperfect,	ܢܦܥ	ܢܦܥ	ܢܬܦܥ	ܢܦܥܦܥ
Imperative,	ܦܥ	ܐܦܥ	ܐܬܦܥ	ܦܥܦܥ
Part. Act.,	ܡܦܥ	ܡܦܥܗ	ܡܬܦܥܗ	ܡܦܥܦܥܗ
Part. Act.,	ܦܐ	ܡܦܥ	ܡܬܦܥ	ܡܦܥܦܥ
Part. Pass.,	ܦܝܥ	ܡܦܥ		ܡܦܥܦܥ

Remark. — The first three forms of the Pe'al Perfect are, —

ܦܥ ܦܥܗ ܦܥܬ

The 3d masculine singular and plural of the Imperfect are, —

ܢܦܥ ܢܦܥܘܢ

1. ܫܰܒ (Acts 1:3); ܢܶܒ̈ (Acts 20:33); ܥܒܰܪ (Lk. 24:5); ܠܒܰܒ̈ (Gal. 4:14); ܟܶܐ (Mt. 6:6); ܟܐ̈ (Mt. 7:13).

2. ܬܪܥܐ (John 10:9); ܬܫܒ (Mt. 16:21); ܚܙܐ (Rom. 7:7); ܚܙܝ (Rom. 14:11); ܡܦܫ (John 19:24) [ܚܙܝ from ܚܙܐ, ܡܦܫ from ܡܦܫܫ]; ܐܬܐ (Lk. 1:35); ܐܬܒ (Mt. 9:31); ܐܬܪ (Mt. 23:12) [ܐܬܪ from ܐܬܪܪ].

3. ܐܳ [for ܐܳܐ] (Acts 16:29); ܫܐ (1 Pet. 2:23); ܫܡܡ (1 Cor. 12:26); ܢܟ (Gal. 5:17); ܢܟ̈ (1 Cor. 10:6); but ܟܐ̈ (Mt. 10:12); ܐ̈ (Heb. 11:16); ܟܠ (John 19:42); ܫܡܡ (1 Cor. 4:4); ܚܙܝ (Rom. 11:10).

4. ܫܦܨ (Rev. 9:1); ܡܫܦܨ (1 Thes. 2:7); ܐܬܪ (Mt. 23:12); ܐܬܟ (2 Tim. 2:5); ܡܢܚܬ (Mt. 12:20); ܐܙܠ (Mt. 13:17); ܒܕܡܙܓ (Acts 17:16); ܐܙܕܘܩ (Phil. 1:20).

In verbs whose 2d and 3d radicals are identical the Ethpe'el is regular.

1. In the Pe'al Perfect and Imperative the second and third radicals are contracted into one, the vowel of the second radical being thrown back upon the first. When a syllable follows, the second and third radicals are written as one, but pronounced as two, *e. g.* reggath, nodd^{e}thun. The Pe'al Perfect is the form given in the dictionary.

2. In the Pe'al Imperfect and Infinitive, and in the Aph'el and Eth'al stems throughout, the vowel of the second radical is thrown back upon the first, and the first radical is doubled and hardened.

3. *a.* The Part. Act. of Pe'al in the first form, *i. e.* the 3d m. sg., is like the same form in Ê-Waw verbs,—the second radical is changed into Olaph, which is pronounced like Yudh (ܐܳ = royeth). See § 2. c. and § 59. 4.

b. But when additions for state, gender or number are made to the first form of the Participle, the Olaph is generally dropped, and the primitive second radical is doubled.

c. The Participle Passive of Pe'al is regular.

4. In the intensive stem, though we have sometimes the regular forms, we usually have the Palpel and Ethpalpal. The stem of Palpel is formed by doubling the contracted Pe'al, or simple stem. Palpel and Ethpalpal are inflected like Pa'el and Ethpa'al.

§ 55. Pê Olaph Verbs.

1. أَعْنَ (27:6); إِسْبَتْ (32:9); إِعْتَبَ (32:14); أَعْدَ (Acts 10:13); أَعْدَكَ (23:17); أَعْدَكَ (Lk. 17:23); أَلَ (Mt. 2:20); أَكَ (23:6); أَكْتَبَ (32:10); أَعْمَدَ (Mt. 3:3); أَعْمِدُوا (Acts 2:16); أَسْتَبَ (32:8). See § 64. 4.

2. أَعْدَ (4:13); أَعْكَمَ (5:10); أَعْدَ (5:12); أَعْنَ (26:9); إِعْنَ (32:11); أَعْدَ (4:13); أَعْنَ (23:10); كَفَ (Phil. 2:19); أَعْدَ (Mk. 14:14).

3. إِعْنَ (28:1); إِعْكَ (James 4:9); إِكَّ (Mk. 5:26); كَفَ (Acts 20:20); كَعْمَ (Acts 4:18); إِلَّ (Mt. 25:10); لِلَّعْكَمَ (Rev. 18:15); إِشَّ *thou hast bound thyself* (Jos. Styl. 2:13); إِلَّ (Mk. 25:16); أَعْنَ (1:6).

4. أَعْمَ (Mt. 22:7); أَعْمَ (Mt. 21:33); لِلَّعْمَ (Thes. Syr. 126); عْمَدْمَ (Acts 22:16); عْمَ

1. In Pê Olaph verbs, the Olaph receives a helping vowel in the Pᵉ'al and Ethpᵉ'el stems. In the Ethpᵉ'el this vowel is thrown back upon the preceding Taw. See 3 below.

Note 1.—In the Pᵉ'al Perfect this helping vowel is ـَ

Note 2.—In the Pᵉ'al Imperative, with ـِ in the second syllable, the Olaph has ـَ; in the Imperative with ـَ the Olaph has ـِ; in the Imperative with ـَ the Olaph is dropped. § 23. 1. (1).

Note 3.—In the Pᵉ'al Participle Passive the Olaph takes ـِ

2. In the Pᵉ'al Imperfect and Infinitive of verbs which have ـْ in the second syllable of the Imperf. the vowel of the preformative is ـَ; in verbs which have ـِ in the second syllable of the Imperf., the preformative has generally ـَ. In either case the Olaph quiesces in the preceding vowel.

Note.—In the Pᵉ'al Imperfect 1st sing. one Olaph falls out. § 23. 2. (1).

3. In Ethpᵉ'el, Ethpa'al, and in the Imperfect, Infinitive and Participles of the Pa'el, the vowel of the Olaph is thrown back upon the preceding consonant, and the Olaph quiesces.

Note 1.—In the 1st sing. Pa'el one Olaph is dropped and the form becomes كَفَ (for إِكَفَ).

Note 2.—In ܟܟܦ the Olaph of the Pa'el stem often falls away after preformatives.

Note 3.—In the Ethpe'el of ܐܬܝܣܪ *to seize*, and of some other verbs, and in the Ethpa'al of ܐܬܝܚܪ *to trade*, the Olaph is dropped and the Taw generally doubled. See § 22. 1. (2).

Note 4.—In West Syriac, when Olaph with a vowel is preceded by an inseparable particle, the particle takes the vowel and the Olaph quiesces. See § 34. 2.

4. In Aph'el, Shaph'el and their passives, Pê Olaph verbs pass over into the formation of verbs Pê Yudh. See § 58. 3. For ܐܫܕ compare §§ 58. 3. Note. (2), and 64. 4.

Remark.—ܐܬܕܟܪ *to remember* is treated in West Syriac as if it were a Pê Olaph verb; *e. g.* ܡܬܕܟܪܢ (1 Thes. 1:3); ܐܬܕܟܪ (1 Pet. 5:8).

§ 56. Ê Olaph Verbs.

1. ܡܟܐ (Lk. 1:40); ܡܙܐ (Heb. 3:10); ܡܥܐ (Thes. Syr. 438).

2. ܡܐ (31:6); ܡܟܐ (Heb. 10:6); ܡܟܝ (1 John 5:15); ܡܟܝܢ (John 16:24); ܫܥܐ (John 21:18); ܬܡܐ (James 1:6); ܙܥܝ (Heb. 12:13); ܡܐ (3 John 15); ܫܠܐ (Acts 12:8); ܡܣܬܐܟ (Lk. 14:18); ܡܣܬܐ (Jos. Styl. 3:15); ܐܨܐ (Acts 7:19); ܐܨܐ (22:8).

3. ܬܡܟܝܢ (Mt. 18:19); ܢܨܐܝܢ (Acts 7:6); ܡܢܗܥܝܢ (Lk. 6:33); ܬܡܟܝܢ (Mt. 7:9).

4. ܡܐ (Mt. 5:42); ܡܐ (Mt. 20:20); ܡܟܝ (Mt. 20:22); ܡܐ (Mt. 22:4); ܡܡܐ (Mt. 2:4); ܐܣܐ (Acts 25:26); ܒܨܝܢ (Rm. 6:19); ܙܒܢ (Ps. 5:3).

1. In Ê Olaph verbs, when Olaph ends a syllable it quiesces in the vowel preceding it.

2. When Olaph is preceded by a consonant, it throws back its vowel and quiesces in it.

3. When neither Olaph nor the consonant preceding it had a vowel, the helping vowel ◌ was given to the consonant preceding Olaph, and the latter quiesced.

Note.—This helping vowel was first given to the Olaph and then thrown back, as in 2 above.

4. The Participle Active Pe'al and the Intensive stem throughout are regular.

Note.—For ܛܒ *to be good*, the Intensive in use is ܛܝܒ from ܛܒ. Compare § 59. 5.

§ 57. Lomadh Olaph Guttural Verbs.

ܩܠ (Rev. 22:11); ܩܡ (Acts 20:1); ܩܡܐ *she has consoled*; ܩܡܬ *thou hast consoled*; ܩܡܢ *I have consoled*; ܡܫܟܚ (Is. 2:12); ܠܡܕ *to teach*; ܐܬܩܛܠ *to be adorned*; ܐܬܦܬܚ (Job 18:3); ܩܡ (Acts 16:40); ܩܠ (2 Cor. 7:6); ܡܩܡܐ (Tit. 1:9); ܐܬܩܡ (Acts 15:31).

In a few verbs whose third radical is Olaph, the Olaph is treated throughout as a guttural, and the second vowel of the Pa'el is *a* instead of *e*. When the consonant preceding Olaph is unvoweled, it draws the vowel of the Olaph to itself, the Olaph quiescing. Most verbs originally of this class have come to be treated as Lomadh Olaph verbs. See § 60.

§ 58. Pê Yudh Verbs.

TABULAR VIEW.

	Pe'al.	Ethpe'el.	Aph'el.	Eshtaph'al.
Perfect,	ܢܦܩ	ܐܬܢܦܩ	ܐܐܬܐ	ܐܫܬܐܬܐ
Imperfect,	ܢܦܩ	ܢܬܢܦܩ	ܢܐܬܐ	ܢܫܬܐܬܐ
Imperative,	ܦܩ	ܐܬܢܦܩ	ܐܐܬܐ	ܐܫܬܐܬܐ
Infinitive,	ܡܦܩ	ܡܬܢܦܩܘ	ܡܐܬܝܘ	ܡܫܬܐܬܝܘ
Part. Act.,	ܢܦܩ	ܡܬܢܦܩ	ܡܐܬܐ	ܡܫܬܐܬܐ
Part. Pass.,	ܢܦܝܩ		ܡܐܬܐ	

Remark 1.—ܝܪܬ means *to inherit*; ܝܠܕ *to be born*; ܝܩܕ *to burn*; ܝܕܥ *to know*.

Remark 2.—The first three forms of the Perfect Pᵉʿal are, ܝܪܬ, ܝܪܬ, ܝܪܬ. The 3d sing. and 3d plur. masc. of the Imperf. are, ܢܝܪܬ, ܢܝܪܬ.

1. ܝܩܕ (15:9); ܐܝܠܕ (Mt. 2:1); ܐܬܝܩܕ (Acts 28:10); ܡܬܡܟܟ (Lk. 21:14); ܐܬܝ (25:15); ܝܠܕ (32:21); ܝܪܬ *to inherit*; ܝܩܕ *to burn*; ܝܕܥ *to know*; ܝܩܪ *to be heavy*; ܝܗܒ *to give*; ܝܕܥ *know*; ܝܬܒ *sit*; ܝܗܒ *give*; ܐܬܝܗܒ (24:10); ܐܝܠܕ (23:14).

2. ܡܬܐܟܠ (Rev. 12:2); ܡܬܢܣܒ (1 Cor. 15:50); ܐܬܝܠܕ (Lk. 1:31); ܢܣܒ (Mt. 19:29); ܡܬܝܗܒ (Rev. 3:21); ܬܠܡܝ (Mt. 13:2); ܡܠܐ (Mt. 13:11); ܒܥܐ (Mt. 9:30); ܐܬܐ (Mk. 10:17); ܐܬܪ (Phil. 3:8).

3. ܐܬܝܗܒ (1 Cor. 6:8); ܐܬܕܚ (Mt. 18:31); ܐܬܝ (Mt. 1:1); ܡܙܪܥ (Mt. 3:12); ܐܬܩܛܠ (Lk. 23:39); ܐܬܟܠ (James 5:1); ܐܬܓܠܝ (Rev. 1:1); ܐܬܓܠܝ (Acts 12:11).

4. ܝܩܪ (Mt. 15:4); ܡܬܫܡܥ (John 4:44); ܐܝܬܝ (Rom. 3:7); ܫܡܥ (2 Cor. 9:8); ܝܩܕ (Rev. 8:7); ܐܝܬܝ (Is. 44:26).

Remark.—ܐܬܐ (3:16).

1. Verbs whose first radical was originally Waw, change this Waw into Yudh, whenever it would begin a syllable. The only exceptions are ܐܬܐ *it is necessary*, and ܝܨܒ *to appoint*.

Rem. 1.—Pê Waw verbs take ˗ in the Pᵉʿal Perfect.

Rem. 2.—The Yudh, whenever it would stand with a half-vowel—

(1) Quiesces in Ḥebhoṣo at the beginning of a word, except in ܝܗܒ *to give*. See § 64. 7.

(2) Is dropped in the Imperative Pe'al of ܝܕܥ *to know*, ܝܬܒ *to sit*, and ܗܒ *to give*.

(3) In the middle of a word, quiesces in Hebhoṣo, which is then thrown back upon the preceding consonant (§ 33. 3).

2. After the preformatives of the Pe'al, the Waw, changed to Yudh, unites with the vowel of the preformative to form, in the East Syriac, *ē*, which in the West Syriac is further changed to *ī*. This *ī* is written mostly with an Olaph following, so that Pê Waw verbs come to have in the Imperfect, Imperative and Infinitive Pe'al the same forms as Pê Olaph verbs which have *a* in the Imperfect (§ 55. 2). All Pê Waw verbs except ܝܬܒ *to sit* (see *Notes* below) and ܗܒ *to give* (see § 64.) have their Imperfect and Imperative in *a*.

Rem. 1.—ܝܕܥ *to know* and ܝܬܒ *to sit* lose their first radical after the preformatives of the Pe'al, and by way of compensation double the first radical, hence becoming like Pê Nun Verbs.

Rem. 2.—In the first person singular of the Imperfect one Olaph is dropped, *e. g.* ܐܢܚܠ *I shall inherit*.

3. The Aph'el, Shaph'el and their reflexives, have Waw as the first radical even in verbs whose first radical was originally Yudh. The Aph'el, etc., of Pê Olaph verbs coincides with these in form (see § 55. 3).

Rem.—ܝܬܨ *to suck* has in the Aph'el ܐܝܬܨ, though ܐܘܬܨ is also found (see *Thes. Syr.*, p. 1608). ܐܝܠ *to howl* (from ܝܠ, not found in Pe'al) is the only other exception to the rule. ܐܝܬܐ is from ܐܬܐ *to come* (see § 64. 4).

4. The Pa'el and Ethpa'al are regular.

Rem. 1.—Pê Yudh verbs often take prosthetic Olaph in those forms where the Yudh quiesces in Hebhoṣo.

Rem. 2.—Some Pê Olaph verbs pass over in certain forms into the Pê Yudh class, *e. g.* ܐܝܠܦ *to learn*, ܐܝܟ *to teach*, ܐܝܚ for ܐܐܚ *to be black*, ܐܝܪ for ܐܐܪ *to be long*.

§ 59. Ê Waw Verbs.

TABULAR VIEW.

	Pe'al.	Ethpe'el or Ettaph'al.	Aph'el.	Pa'el.
Perfect,	ܩܡ	ܐܬܩܝܡ	ܐܩܝܡ	ܩܝܡ
Imperfect,	ܢܩܘܡ	ܢܬܩܝܡ	ܢܩܝܡ	ܢܩܝܡ
Imperative,	ܩܘܡ	ܐܬܩܝܡ	ܐܩܝܡ	ܩܝܡ
Infinitive,	ܩܝܡ	ܡܬܩܝܡܘܬ	ܡܩܡܘܬ	ܡܩܝܡܘܬ
Part. Act.,	ܩܐܡ	ܡܬܩܝܡ	ܡܩܝܡ	ܡܩܝܡ
Part. Pass.,	ܩܝܡ		ܡܩܝܡ	ܡܩܝܡ

Remark. — The first three forms of the Pe'al Perfect are ܩܡ , ܩܘܡ , ܩܐܡ . The 3d masc. sing. and plur. of the Imperf. are ܢܩܘܡ , ܢܩܘܡܘܢ .

1. ܩܡ (32:7); ܩܘܡ (Mt. 9:25); ܩܐܡ (Acts 24:20); ܫܡ (29:8); ܡܝܬ (19:12); ܡܝܬܘܬ (Mt. 3:9); ܡܬܚܫܒ (24:11); ܡܬܟܫ (Phil. 2:26).
2. ܢܩܘܡ (Mt. 2:13); ܢܫܩܐ (25:4); ܢܫܬܐ (17:16); ܢܥܒܕ (25:13).
3. ܫܡܥ (32:8); ܢܫܡܥ (25:14); ܐܫܡܥ (John 12:1); ܡܠܝܟ (30:1); ܡܫܡܫ (Mt. 12:11); ܐܫܩܐ (23:2); ܐܬܚܫܒ (24:16); ܡܬܚܫܒܝܢ (20:10).
4. ܩܐܡ (31:13); ܡܫܟܚ (27:3); ܐܬܐ (18:4).
5. ܒܥܐ (23:8); ܠܒܥ (23:5); ܫܒܥ (Acts 15:32); ܡܬܫܥܒ (Col. 2:13); ܒܥܐ (Rev. 3:4).
6. ܥܠܙ *to exult*; ܚܛܐ *to sin*; ܫܬܟ *to join*; ܫܚܪ *to be white*; ܗܘܐ *to be*; ܝܠܦ *to teach*; ܬܒ *to repent*; ܨܒܐ *to desire*.

Remark.—ܡܫܟܒ (Mt. 22:25); ܡܫܟܒ (Rom. 7:10); ܡܫܟܒ (Mt. 2:20).

1. Whenever in the regular verb the combinations *wă*, *wô* (from *wâ*) or *ʿwa* (from *awa*) would arise, they are contracted into *ô* (from *â*). This takes place in the Pʿʿal Perfect (ḳʿwam = ḳôm), in the Pʿʿal Infinitive (meḳwam = mʿḳôm), in the Aphʿel and Ethpʿʿel and Ettaphʿal Infinitives (maḳwomu = mʿḳômu and methtaḳwômu = mettʿḳômu), and in the Aphʿel Pass. Part. (maḳwak = mʿḳôm). See § 29. 5. (3).

2. Whenever *wu*, *ʿwu*, or *wʿ* (from *wu*) would occur, they are changed into *û*. This change takes place in the Imperat. Pʿʿal (ḳʿwum = ḳum), and in the Imperfect Pʿʿal (neḳwum = nʿḳum, nekwʿmûn = nʿḳûmûn).

3. Whenever *we* (from *wî*), *ʿwe* (from *awa*) or *ʿwî* (from *awî*) would occur, the *w* is changed to *y* and contraction into *î* takes place. Throughout the Aphʿel Perf., Imperf., Imperat. and Part. Act. *we* becomes *î* (ʾaḳîm = ʾaḳwem); in the Pʿʿal Part. Pass. *ʿwî* becomes *î* (ḳʿwîm = ḳîm); in the Ethpʿʿel *ʿwe* becomes *î*, and the Taw is doubled and hardened (see § 19. 3). (Ethḳʿwem becomes Ettʿḳîm, a half-vowel being inserted before the first radical.)

4. In the Part. Act. *owe* (*âwe*) becomes *oye*, the *y* in the first form, *i. e.* masc. sing., being written with Olaph (see § 2. (1) c), but elsewhere with Yudh, *e. g.* ܥܳܐ̈ , ܥ̈ܳܝ̈ , ܥ̈ܳܥ̈ . Where the third radical is a guttural we find *oya*, as in ܢ̈ܳܐ̈ (§ 26. 1. (1)). In Joshua the Stylite, p. 3, l. 20, we find ܫ̈ܳܥ̈ written, instead of ܫ̈ܳܐ̈

5. In the Paʿel and Ethpaʿal *awwe* and *awwa* generally become *ayye*, *ayya*. Merx-Hoffmann, § 66. VI., mentions nineteen verbs which sometimes or always have Waw in the Paʿel or Ethpaʿal. For ܒ̈ܲܨ̈ see § 56. 4. Note.

6. Some verbs, mostly denominatives, are regularly conjugated. All verbs whose third letter is Olaph have the Waw firm.

Rem. 1.—The intransitive in *î* from *awi* is found in the Pʿʿal Perfect of ܡ̈ܲܝ̈ *to die*. Elsewhere it is like ܥ̈ܲܒ̈ .

Rem. 2.—The only Ê-Yudh verb which differs in any respect from Ê-Waw verbs is ܫ̈ܲܩ̈ , which has ܫ̈ܩ̈ in the Pʿʿal Imperative and ܢ̈ܫ̈ܩ̈ in the Pʿʿal Imperfect.

Rem. 3.—The preformatives of the Pʿʿal and Aphʿel sometimes take a short vowel, *e. g.* ܠ̈ܶܫ̈ܬ̈ (Rom. 11:21). See Nöldeke, § 177. C.

§ 60. Lomadh Olaph Verbs.

TABULAR VIEW.

	Pe'al.	Ethpe'el.	Pa'el.	Aph'el.
Perfect,	ܦܬܚ	ܐܬܦܬܚ	ܦܬܚ	ܐܦܬܚ
Imperfect,	ܢܦܬܚ	ܢܬܦܬܚ	ܢܦܬܚ	ܢܦܬܚ
Imperative 2m.sg.,	ܦܬܚ	ܐܬܦܬܚ	ܦܬܚ	ܐܦܬܚ
2f. sg.,	ܦܬܚܝ	ܐܬܦܬܚܝ	ܦܬܚܝ	ܐܦܬܚܝ
2m.pl.,	ܦܬܚܘ	ܐܬܦܬܚܘ	ܦܬܚܘ	ܐܦܬܚܘ
2f. pl.,	ܦܬܚܝܢ	ܐܬܦܬܚܝܢ	ܦܬܚܝܢ	ܐܦܬܚܝܢ
Infinitive,	ܦܬܝܚܘ	ܐܬܦܬܚܘ	ܦܬܘܚܐ	ܐܦܬܘܚܐ
Part. Active.	ܦܬܚ	ܡܬܦܬܚ	ܡܦܬܚ	ܡܦܬܚ
Part. Passive,	ܦܬܝܚ		ܡܦܬܚ	ܡܦܬܚ

Remark.—The following forms are to be noted: Pe'al Perfect 3rd sg. fem. ܦܬܚ, 2nd sg. masc. ܦܬܬ, 1st sg. ܦܬܝ, 3rd masc. pl. ܦܬܘ, 3rd fem. pl. ܦܬܢ, 3rd sg. fem. Ethpe'el and in all other stems ends in ܬܐ, 1st sg. in ܬܝ, 3rd. fem. pl. in ܬܝܢ, all other forms being like those of the Pe'al. In the Imperfect, the sufformatives of all the stems are the same, *e. g.* 2nd sg. fem. ܬܦܬܚܝ, 3rd masc. pl. ܢܦܬܚܘ, 3rd fem. pl. ܢܦܬܚܝܢ.

1. ܨܒܐ (1:1); ܥܒܕ (1:1); ܫܒܩ (Acts 22:15); ܫܒܥ (6:5); ܣܓܕ (5:7); ܟܦܪ (30:19); ܡܫܟܒ (Mk. 5:34); ܫܡܫܘܢ (18:8); ܫܪܐ (Mt. 2:2); ܫܬܩ (Lk. 23:56).

2. ܫܒ (Lk. 23:8); ܢܦܩ (14:7); ܫܡܥ (Acts. 11:18); ܢܫܩ (Lk. 23:56); ܦܘܠ (Phil. 1:18); ܫܪܐ (2 Cor. 7:13); ܢܣܡ (Rev. 2:2); ܐܬܝ (27:11); ܐܦܥ (11:5); ܟܫ (12:13); ܫܡܥ (Mt. 8:33); ܐܬܦܥ (Mt. 8:3);

ܐܶܠܦ̈ܝܢ (Lk. 17:14); ܐܰܘܕܡ̈ܝ (22:12); ܐܰܘܥܕܗ (11:11); ܐܶܠܦ̈ܝܒ (6:6); ܚܫܡ̈ܝ (18:17); ܐܶܠܝܢ̈ܬ (30:15); ܐܶܠܦ̈ܝܗ (30:18).

3. ܐܬܐ (1:3); ܕܥܐ (11:11); ܐܫܐ (6:14); ܬܐܘ (2:3); ܬܫܡ̈ܝ (16:7); ܠܡܐ (19:9); ܐܬܐ (18:3); ܒ̈ܢܥܡ̈ܝ (6:15); ܢܬܐ *we* will build. (16:5).

4. ܡ̈ܙ (11:10); ܡܟ̈ܗ (2:13); ܣ̈ܡܬ̈ܝ (32:8); ܐܶܠܥ̈ܗ (20:6); ܐܶܠܕ̈ܥܐ (Mt. 8:3); ܐܶܠ̈ܥ̈ܘ (Rev. 2:5); ܐܰܘܥܐ (Mt. 17:27); ܐܰܘܟ̈ܗ (John 21:6).

5. ܐ̈ܥ (17:3); ܐܕ̈ܥܐ (18:18); ܒ̈ܕ̈ܥ̈ܝ (20:19); ܐ̈ܣ̈ܐ (Mk. 14:17); ܐ̈ܣ̈ܫ (29:3); ܒ̈ܢ̈ܫ̈ܝ (20:19); ܒ̈ܕ̈ܥ̈ܝ (20:19); ܐ̈ܕ̈ܝܟ̈ܐ (Lk. 23:2); ܐ̈ܕ̈ܝ̈ܟ̈ܗ (Rom. 16:18); ܒ̈ܢ̈ܫ̈ܝ (19:10); ܒ̈ܙ̈ܥ̈ܗ (19:13); ܐ̈ܙ̈ܥ̈ܗ (Mt. 15:26); ܒ̈ܕ̈ܟ̈ܗ (Gal. 3:23); ܐ̈ܣ̈ܐ (13:1).

Lomadh Olaph verbs (not guttural, see § 57) are those in which an Olaph quiescent, or vowel letter, has taken the place in the 3rd sing. masc. Perf. P^{e}al of the original 3rd radical Waw, Yudh or Olaph.

1. *Awa*, *aya* or *a'a*, becomes *o* in the 3rd sing. masc. and fem. Perf. P^{e}al; *awi*, *ayi* or *a'i*, becomes *î* in the 1st pers. sing.; *awu*, *ayu* or *a'u*, becomes *aw* in the 3rd masc. plur.; *awy*, *ayy* or *a'y*, becomes *ay* in the 3rd fem. plur.; and *aw* or *a'* becomes *ay* in the 1st plur. and in the 2nd pers. throughout, *ay* remaining unchanged.

2. The P^{e}al Perf. of Intransitive verbs and the Perfect of all the derived stems of all verbs have ـِـ in the 3rd sing. masc. and before all endings for gender and number and person except the 3rd fem. sing., which is regular (*i.e.* ܫ̈ܒ̈ܩ like ܩ̈ܒ̈ܪ).

Remark 1.—In the 3rd masc. plur. ـِـ is the diphthong *iu*, see § 8. 1. (3).

Remark 2.—The 3rd fem. plur. of the derived stems is distinguished from the 3rd masc. sing. by Rebbuy § 13.

Remark 3.—The Taw of the 1st pers. sing. is aspirated, *e. g.* ܫ̈ܒ̈ܬ *h^{e}dhîth;* that of the 2nd pers. is unaspirated, *e. g.* ܢ̈ܫ̈ܬ *nassît.*

3. In all Imperfects, the 3rd sing. masc. and the forms like it (see § 45. Rem. 5), end in ـ̂ from *ay*, the 2nd fem. sing. ends in ـ̂ܝ from *ayin*, the masc. plur. 2nd and 3rd pers. ends in ـ̈ܘ, the preceding radical with its vowel being dropped; the fem. plur. 2nd and 3rd pers. is regular, the 3rd radical, however, being in every case Yudh. *e. g.* ܢ̈ܫ̈ܡ = ܢ̈ܫ̈ܘ.

4. In the first form of the Imperative, the original *ă* remains unchanged in the Ethpe'el; in the Pe'al, *ay* is changed to ـے; and in all the other species the last radical is dropped and the vowel heightened to *ô* (*â*). The 2nd fem. sing. of all the stems ends in ـے, see § 8. 2. (2). The 2nd masc. plur. ends in ـو, the Yudh of the root having been dropped. The 2nd fem. plur. ends in ـێ.

Remark 1.—The Pe'al Imperat. 2nd masc. sing. of ܐܬܐ *to come* is ܐܳ, see § 64. 2. The same form from ܝܠܕ *to sprout*, ܚܠܦ *to swear*, and ܫܬܐ *to drink*, ends in ـے.

Remark 2.—In the 2nd masc. plur., the long forms ـܘܢ, ـܝܢ are sometimes used; in the 2nd fem. plur. a short form in ـ̈ is sometimes found.

Remark 3.—The form ܐܬܥܕܪ is used in Lk. 9:38, 22:32, instead of the more usual Ethpe'el Imperative. According to Bar Hebraeus ܐܬܐ was used for ܐܬܢܓܫ from ܢܓܫ *to strike* (see Duval p. 194). In some editions of the New Testament in Rev. 2:5, 15, 3:3, 19 ܐܬܘ is used instead of ܐܬܬܘ.

5. All participles end in ـ̈ except the Pa'el and Aph'el passive which end in ـے.

§ 61. Lomadh Olaph Verbs with Suffixes.

	Pe'al				Pa'el with "*him*".
	Form without suffixes.	Form with suffixes.	Form with "*her*"	Form with "*him*"	
Perfect,					
3.masc.sing.	ـܐ	ـܟ	ـܟܗ	ـܟܘܗܝ	ـܟܐ
3. fem. sing.	ـܟܐ	ـܟܐ	ـܟܬܗ	ـܟܬܗ	ـܟܬܐ
3.masc.plur.	ـܟ	ـܟܘ	(ـܐ) ـܐܗ	ـܐܘܗܝ	ـܟܘܗܝ
3. fem. plur.	ـܟܬ	ـܟ	ـܟܬܗ	ـܟܬܘܗܝ	ـܟܬܘܗܝ
Imperfect,					
3.masc.sing.	ـܢܐ	ـܢܟ	ـܢܟܗ	ـܢܟܘܗܝ	ـܢܟܘܗܝ
3.masc.plur.	ـܢܟ	ـܢܟ	ـܢܟܢܗ	(ـܘܗܝ)ـܢܟܢܗ	(ـܘܗܝ)ـܢܟܢܗ

	Pe'al				Pa'el
	Form without suffixes.	Form with suffixes.	Form with "*her*".	Form with "*him*".	with "*her*".
Imperative,					
sing. masc.					
sing. fem.					
plur. masc.					
plur. fem.					

1. (26:19); (15:8); (12:15); (25:11); (30:12); (12:14); (12:9); (12:3); (20:11).

2. (26:7); (27:15); (2 Cor. 3:1); (Rom. 7:24); (26:11); (14:2); (32:14); (Rev. 1:7); (Rom. 15:21).

3. (Mt. 6:13); (John. 12:27); (Heb. 3:1).

4. (Mt. 8:2); (Lk. 23:8).

1. The forms ending in a consonant suffer no change before suffixes. The suffixes are appended by means of the same union vowels as are employed with the same forms in the regular verb, see § 51. Of forms ending in a vowel, it may be remarked :—

(1). The 3rd sing. masc. Pe'al drops Olaph and appends the suffixes directly.

(2). The 3rd sing. masc. of the derived stems changes final to (*î* to *ey*) and appends the suffixes as in the regular verb, Yudh being treated as a radical.

(3). The 3rd masc. plur. appends the suffixes directly to the forms or .

(4). The 3rd fem. plur. takes the form , Yudh being treated as

a consonant and the suffixes appended with their usual union vowels, see § 36.

2. The forms of the Imperfect which end in ـا change this ending into ـى to which the suffixes are appended directly. The forms of the Imperfect which end in a consonant are regular, see § 51. B.

3. The forms of the Imperative, that end in a vowel append the suffixes without any change, except that the Olaph of the masc. sing. Pa'el is dropped. The 2nd fem. plur. adds the suffixes by means of the customary union vowels, without any change in the perfect form, ـكُنَّ becomes ـلَّاكِ and ـكُنَّ becomes ـلَّاهُ or ـكُنَّهُ; the same as the 3rd masc. plur. of the Perfect.

Note. 3.—In the 2nd fem. sing. Imperat., the Yudh is sometimes omitted in writing *e. g.* Judith 10:16 سَمْعِيهِ instead of سَمْعِيهِ.

4. Infinitives and Participles are inflected like nouns, see § 81 مَكْتُبٌ and مَكْتَبٌ.

§ 62. Doubly Weak Verbs.

1. أَشٌّ [R. نشا] (2 Cor. 13:5); مَحْصٌ [R. نصا] (Rev. 9:19); مَحْصَّهُ (Rev. 11:5); لَاحْمٌ [R. لاا] (John 16:20); إِكْمٌ (Mt. 11:17); مَخَاشَمٌ [R. إشا] (Mk. 6:13); نَاشَا [for نَأْشَا] (John 1:47); إِلَاهِ (Mt. 8:13); إِلَاتَ (Mt. 25:11); إِلَاهُ (Mt. 27:33); إِلَا (Mt. 10:13); أَمِيدٌ (M. 14:11); مَحْدَأَةٌ (Mt. 5:25).

2. أَمِيسٌ (Heb. 4:7); مَحْمِيرٌ (30:1); مَحْمَتْ (Mt. 25:5); أَمِيصٌ (Acts 13:16); مَذْمٌ, *It will be abominable.* (R. מדד).

3. مَحْمَلَا (Mt. 12:45); مَحْمَدَةٌ (Mt. 19:21); مَحْمِدٌ (Acts 1:3); مَحْمَدَا (Heb. 9:16); مَحْمَدٌ (1 Tim. 4:2); مَحْمَدَةٌ (Tit. 3:13); مَحْمَدَ (Rom. 1:11); مَحْمَدَهُ (Mt. 15:32); مَحْمَدٌ (1 Thes. 5:7); مَحْمَدَهُ (Lk. 20:35); مَحْمَدَةٌ (Mt. 5:25).

4. مَحْمَلٌ (Heb. 2:10); مَحْمَلٌ (Mt. 19:13); مَحْمَلٌ (Gal. 4:10); مَحْمَلٌ (Rom. 16:6); مَحْمَلٌ (Rev. 22:11).

5. لَأْمٌ [R. אנך], *thou sighest*; لَاحْمَدٌ [R. אוב] (Is. 26:9), *I have desired*;

ܥܕܐܝ [R. איה] (Mt. 5:25); ܥܕܡܝܬ [R. יאב] (Lk. 16:21) (ܥܕܡܝܬ id. Philox.).

1. Verbs Pê Nun and Lomadh Olaph, or Pê Olaph and Lomadh Olaph, partāke everywhere of the peculiarities of both.

2. In verbs Pê Nun and Ê Waw, or Pê Nun and ÊÊ, the Nun everywhere remains as in the strong verb.

3. Verbs Ê Waw and Lomadh Olaph retain the Waw as consonant.

4. In verbs Ê Olaph and Lomadh Olaph, the Ê Olaph remains, but as usual its vowel is shifted to the preceding consonant and the Olaph quiesces according to the rule given in § 56.

5. Some further peculiarities of verbs one of whose radicals is Olaph may be seen above under 5.

§ 63. Quadriliterals.

1. ܐܬܓܠܐ (Rev. 1:1); ܙܥܙܥ (Acts 15:18); ܙܥܙܘܥ (Acts 14:20); ܐܡܣܛܐ (1 Cor. 1:25); ܥܕܡܫܩ (Mt. 6:26); ܐܡܣܛܝ (Acts 13:33); ܐܙܥܙܘܥ (Mt. 27:57); ܐܙܥܨܨ (2 Cor. 8:9); ܐܬܐܓܠ (Acts 12:11); ܥܕܡܚܢܐ (Mk. 9:20) *"wallowing"*.

2. ܥܕܡܕܡܢ (Mk. 1:32, [Philox.]) *possessed of demons.*

ܡܫܬܬܩ [R. ܫܩܩ] (Acts 20:16), *hastening.*

ܐܬܓܠܐ [R. ܓܠܐ] (Rev. 1:1), *to make known.*

ܫܡܟ [R. ܫܡܟ] (Heb. 12:2), *he endured.*

ܡܬܩܛܪܓ [from κατηγορέω] (John 5:45), *accusing.*

1. Quadriliteral verbs have the same inflection as the Pa'el and Ethpa'al, the doubled middle radical being superseded by the 2nd and 3rd radicals of the quadriliteral.

2. Quadriliterals are mostly denominatives, intensives, or causatives.

§ 64. Anomalous and Defective Verbs.

1. ܐܙܠ *to go* has the Lomadh quiescent in the forms where the second radical is devoid of a vowel. The Imperative is ܐܙܠ. The Imperfect is regular *i. e.* ܢܙܠ.

2. ܐܶܬܰܐ *to drink* follows the conjugation of the Pe'al. The Imperative, however, is ܐܶܬܺܐ, see § 60. 4., Rem. 1. Imperf. ܢܶܬܺܐ, Part. Act. ܬܳܐܶܐ, Infin. ܡܶܬܬܰܐ. On the prosthetic Olaph, see § 20. 1, Rem. 1.

3. ܐܶܫܟܰܚ *to find*, like ܐܶܬܰܐ, follows the conjugation of the Pe'al, the Olaph being prosthetic, see § 20, Rem. 1, *e. g.* ܢܶܫܟܰܚ (Mt. 8:28), Imperat. ܫܟܰܚ, Part. Pass. ܫܝܺܟ (2 Pet. 1:8). The Part. Act., however, is ܡܰܫܟܰܚ (Mt. 26:8) and the Infin. ܡܶܫܟܰܚ. Some of these forms seem to be Aph'el with the *ă* changed to *ĕ* according to § 20, Rem. 1 and § 29. 2.

4. ܐܶܬܰܐ *to come* has ܐܰܬ, ܐܰܬܝ, ܐܰܬܘ, ܐܰܬܝܢ (see Mt. 28:6) in the Imperat. Pe'al. Imperf. ܢܶܐܬܶܐ, Part. Act. ܐܳܬܶܐ. Aphel ܐܰܝܬܶܐ see §§ 55. 4, 58. 3, Note, 62. 1.

5. ܗܘܳܐ *to be* when enclitic looses its ܐ *e. g.* ܗܘܳܬ ܠܟ (Mt. 2:22), see § 19. 2(1). In the Imperfect the Waw often falls away, *e. g.* ܢܗܘܶܐ (Gen. 9:15 [comp. יִהְיֶה]).

6. ܚܰܝܳܐ *to live* forms its Perf. and Imperat. and Part. Act. Pe'al like Lomadh Olaph verbs *e. g.* ܚܰܝ (Lk 2:36); ܚܰܝ (Rev. 20:4); ܚܰܝܶܝܢ (Rom. 6:13); ܚܰܝ ([Imperat.] Acts. 2:40); ܚܰܝܳܐ (Mt. 4:4). The Infinitive and Imperfect Pe'al and the Aph'el and Ettaph'al are formed as if from an *ÊE* root, *e. g.* ܚܶܝܺܐ (Nestorian. ܚܶܝܰܐ from ܢܚܰܝܰܐ as ܢܬܚܰܙ from ܢܬܚܙܰܐ or ܢܶܚܙܶܐ from ܢܚܙܳܐ, see § 54. 2), ܚܶܝܶܐ (Mt. 9:18); ܢܚܶܐ (Rom. 10:1); (ܠܡܶܚܘܶܐ is found in 1 Tim. 2:4, ܠܡܶܚܘܺܐ is found in 1 Thess. 2:16); ܡܺܚܝܳܐ (Mk. 10:26) is the usual form of the Infin. though ܡܺܚܝܳܐ and ܡܚܳܝܳܐ are found. Examples of the Aph'el are: ܐܰܚܺܐ (30:4); ܡܰܚܝܳܐ (John 5:21); ܡܰܚܝܶܐ (30:4); ܐܰܚܳܐ (Lk. 23:37); ܢܰܚܺܐ (Mt. 16:25); ܐܰܚܶܐ (1 Cor. 7:16).

7. In the Perfect of ܝܗܰܒ *to give* the ܐ receives linea occultans, § 11:1, whenever the ܒ is without a vowel, *e. g.* ܝܗܒ (28:7); ܝܗܒܗ (Mk. 15:36); but ܢܗܒ (Mk. 6:28); ܢܗܒ (28:2). In the Imperat. the Yudh is dropped, see § 23. 1(2), *e. g.* ܗܒ (Mt. 5:42); ܗܒ (John 4:7); ܗܒ (Mt. 10:8); ܗܒܝܢ (Mt. 25:8). The Participles are ܡܗܒ (Mt. 13:23) and ܡܝܗܒ (Mt. 13:11). The Imperfect and Infinitive are formed from ܢܣܒ, which is used nowhere else *e. g.* ܢܣܒ (Mt. 5:31); ܡܣܒ (Mt. 7:11). The Ethpiel is ܐܬܝܗܒ (32:23).

8. ܣܠܩ *to ascend*, in forms where ܣ ends one syllable and Lomadh

begins another, has the Lomadh assimilated to the Semkath, § 18. 4 ܬܫܥ [for ܬܫܟܥ] (Mt. 13:2); ܐܫܥ [for ܐܫܟܥ] (Mt. 17:1. In the Imperative Pe'al the Lomadh is dropped, see § 23. 2(3), *e. g.* ܫܥ [for ܫܟܥ] (Rev. 4:1), ܫܥ (John 7:8).

9. ܠܐ *it behooves*, ܐܝܟ *it is well*, ܐܝܢ *it is right* are used only in the Part. Act. Pe'al in the sense of a present intransitive, *e. g*, ܠܐ (25:15); ܐܝܟ (Mt. 3:15): ܐܝܢ (Lk. 24:46). Compare § 122.

10. The 3rd fem. Perf. and Imperf. Pe'al of ܚܙܐ is used impersonally; compare § 122, *e. g.* ܚܙܬ ܟܢܝܬ (14:7) *it grieved Jonah*, ܬܟܚܙܘܢ ܟܝܬ *ye shall grieve* (John 16:20). The participles are used in a like sense, the active as a present or future, the passive as a present or with ܗܘ as a past, *e. g.* ܟܚܙܐ ܐܢܐ (John. 16:22); ܚܙܐ (28:12); ܗܘ ܚܙܐ ܒܟ (Mk. 3:5).

11. As in ܚܙܐ, so in ܟܠܐ *to grieve* or *be weary*, the 3rd fem. is everywhere used impersonally in the Pe'al, *e. g.* ܒܟܠܬܟ (Heb. 3:7); ܠܐ ܐܟܠܐ ܟܝ ܟܚܙ ܒܐܟ (Heb. 12:3); ܠܐ ܐܟܠܐ ܟܝ (Phil. 3:1). Compare § 122.

§ 65. ܐܝ and ܟܝܬ.

1.	ܐܝܟ "I am"	ܐܝܢ	"We are"
	ܐܝܬ "Thou art"	ܐܝܬܘܢ	"You are"
	ܐܝܬ "Thou (f.) art"	ܐܝܬܝܢ	"You (f.) are"
	ܐܝܢ "He is"	ܐܝܢ	"They are"
	ܐܝܬ "She is"	ܐܝܬܝܢ	"They (f.) are".

2. ܐܝ (Mt. 3:9); ܐܝܬܝ (2 Pet. 1:3); ܐܝܢ (Mt. 6:30); ܐܝ ܕܐܝܢ (Mt. 3:4); ܟܝܬ (Mt. 13:13); ܐܦ ܟܝܬ (Lk. 2:7); ܐܝܟ (Acts 22:3); ܐܝܬܝ (Mt. 4:18); ܐܝ ܕܐܝܢ ܠ (Spic. Syr. 9:9).

ܐܝ (Heb. יֵשׁ) is really a noun meaning "existence"; but in usage it has passed over into the class of verbs. It takes pronominal suffixes like a plural noun; but like a verb may be used also with separate pronouns or with nouns. It sometimes stands uninflected with enclitic ܐܢ. With ܠ "not", it may be written separately, as in John 12:8; but generally it coalesces with ܠ and forms ܟܝܬ. See § 128.

§ 66. The Inflection and Classification of Nouns.

A. INFLECTION.

1. (1) ܢܗܪܐ (1:3) from ܢܗܪ *to shine.*

ܫܡܥܐ (1:2) from ܫܡܥ *to be dark.*

(2) ܐܒܘܬܐ *fatherhood,* from ܐܒ *father.*

2. (1) ܫܡܫܐ (2:15); ܝܡܡܐ (1:1).

(2) ܡܨܥܦܐ (1:12); ܐܪܥܐ (2:3).

ܚܕܘܝܐ (2:3).

3. (1) ܐܬ (1:2); ܬܬܐ (2:18).

ܚܟܡܐ (1:6); ܒܝܫ (3:1).

(2) ܨܝܡܐ (1:10); ܐܪܥܐ (2:3).

4. ܚܝ (6:2); ܝܬܝܪ (1:2).

ܚܟܡ (5:11); ܚܠܡܝܗܘܢ (5:15).

The inflection of nouns includes:—

1. The formation of the noun-stems (1) from the root or (2) from other nouns.

2. The addition of affixes for (1) gender and (2) number.

3. The changes of stem and terminations in the formation of the states (1) conctruct and (2) emphatic.

4. The addition of pronominal suffixes.

B. CLASSIFICATION.

1. (1) ܪܓܫ *evening;* ܥܫܒ *herb;* ܩܕܫ *holiness.*

(2) ܕܗܒ *gold;* ܒܪܨ *leprous;* ܩܠ *voice.*

(3) ܩܪܒ *war;* ܡܫܝܚܐ *Messiah;* ܥܠܡܐ *youth.*

(4) ܥܠܡ *world;* ܩܐܡ *standing;* ܬܪܥ *doorkeeper.*

(5) ܩܛܠ *murderer;* ܐܣܝܐ *slough;* ܫܒܫܐ *abbreviation.*

2. (1) ܨܦܪ *bird;* ܫܓܪܐ *bolt.*

(2) ܡܠܚܐ *sailor;* ܓܪܝܐ *quarrelsome;* ܐܘܪܐ *labour.*

(3) ܠܫܳܢܳܐ *tongue;* ܐܶܣܬܪܳܐ *roof;* ܫܳܪܫܳܐ *root.*

(4) ܐܰܬܺܝܼܐ *black;* ܗܰܐ̈ܠܳܐ *question;* ܐܰܪܽܝܳܐ *marriage.*

(5) ܐܺܝܼܡ *lost;* ܡܰܟܺܝܼܟ *humble;* ܪܺܚܺܝܼܩ *far.*

(6) ܢܳܚ *at rest;* ܐܰܬܽܘܢܳܐ *furnace;* ܫܽܘܛܳܐ *sceptre.*

(7) ܩܰܛܽܘ *dark;* ܕܰܒܽܘܪܳܐ *bee.*

(8) ܡܰܢܕܺܝܼܠܳܐ *mantelet;* ܒܛܺܝܼܠ *idle;* ܡܰܕܒܰܚܳܐ *altar.*

3. (1) ܡܰܕܺܝܼܪ *east;* ܬܽܘܒܳܐ *correction;* ܡܰܫܩܳܠ *weight.*

(2) ܡܰܠܦܳܢ *scholar;* ܫܽܘܒܚܳܐ *service;* ܩܽܪܒܳܐ *combat.*

(3) ܐܽܘܪܳܝܬܳܐ *divine law;* ܩܽܘܪܕܳܐ *frog;* ܢܬܰܪ *shoot.*

4. (1) ܦܽܘܩܕܳܢܳܐ *commandment;* ܦܽܘܩܕܳܢ *little book.*

(2) ܢܽܘܪܳܢܳܝ *fiery;* ܫܰܠܘ *quail;* ܫܽܘܠܦܳܢ *robbery.*

(3) ܫܽܛܽܘܬܳܐ *folly;* ܢܽܘܢܳܐ *little fish.*

Nouns are differentiated by internal or external means. The internal means are 1. vowels, 2. doubling of radicals.

1. Those formed by vowels may be divided into those which had originally.

(1) one short vowel *a*, *i*, or *u*.

(2) two short vowels.

(3) one short and one long vowel.

(4) one long and one short vowel.

(5) two long vowels.

2. Those formed by doubling are such as double the second [(1)—(7)] or third radical (8). These may be subdivided according to their vowels.

3. Nouns formed by external changes may be formed by preformatives, the most usual of which are Mim and Tau or

4. By sufformatives, the most usual of which are Nun, Yudh and Waw.

§ 67. Nouns with one originally short vowel.

1. (1) ܪܰܡܫܳܐ (ܪܰܡܫ) *evening;* ܡܰܠܟܳܐ *king;* ܓܰܒܪܳܐ *man;* ܨܠܡܳܐ *image* but ܚܩܠܳ *field;* ܨܦܪܳ *morning;* ܬܪܥܳ *door.*

(2) ܥܫܒܳ *herb;* ܟܣܦܳ *silver;* ܪܓܠܳ (ܪܓܠܰܝ) *foot.*

(3) ܩܘܕܫܳ *holiness;* ܒܘܪܟܳ *knee;* ܫܘܚܕܳ (ܫܘܚܕܰܝ) *bribe.*

2. (1) ܐܪܥܳ *earth;* ܐܘܟܳ *ship;* ܣܘܦܳ (R. ܣܦ) *end;* ܣܓܝܐ (for ܣܓܝܐ) *many.*

(2) ܝܪܚܳ *month;* ܒܪܳ *child;* ܫܢܬܳ *sleep;* ܥܢܬܳ *care;* ܝܕܥܬܳ *knowledge.*

(3) ܢܦܫܳ *soul;* ܛܦܬܳ (R. ܛܦܦ) *drop;* ܢܫܡܬܳ (R. ܢܫܡ) *breath.*

(4) ܒܥܬܳ *grief;* ܒܝܫܬܳ (R. באש) *evil.*

(5) ܣܘܦܳ *end;* ܝܘܡܳ *day;* ܪܘܚܳ *spirit;* ܢܘܪܳ *fire.*

ܥܝܢܳ *eye;* ܕܝܢܳ *judgment;* ܒܝܬܳ *house.*

(6) ܐܦܳ (R. ܐܦܦ) *face;* ܛܠܦܳ (ܛܠܦܰܝ) *side.*

(7) ܥܡܳ *people;* ܐܡܳ *mother;* ܛܠܳ *dew;* ܚܝܠܳ *strength.*

(8) ܢܝܚܳ *rest;* ܪܘܫܳ *appearence;* ܚܕܳ *joy;* ܟܣܘܬܳ *covering;* ܕܡܘܬܳ *likeness.*

3. ܡܠܟܬܳ *queen;* ܣܝܥܬܳ *plant;* ܥܓܠܬܳ *calf;* ܐܬܬܳ *tail.*

ܢܫܝܩܬܳ *kiss;* ܡܫܚܬܳ *measure.*

1. The vowel ̂ occurs in the absolute and construct singular of most words of this class which had originally ̇, except in those whose third radical is a guttural or Rish. These nouns correspond to the *Segholates* in Hebrew and like them are divided into three classes:—the *a* class, the *i* class and the *u* class.

2. When the root contains one or more weak radicals, certain changes occur:—

(1) When the first radical is an Olaph it takes a helping vowel, except in ܐܝܬ when it is dropped. When the third radical is an Olaph it throws back its vowel upon the preceding radical and quiesces.

(2) When the first radical is a Yudh, it quiesces in ̈, or is dropped. Waw occurs as the first radical only in ܘܥܕܬܳ *consultation.*

(3) Nouns from Pê Nun roots are usually regular. A few, however, drop the Nun.

(4) Nouns from Ê Olaph roots throw back the vowel and quiesce. The Olaph may even be changed to Yudh as in ܨܝܡ.

(5) Nouns from Ê Waw and Ê Yudh roots have the following changes:—*wu* and *uw* become *û*; *iw*, *iy*, *yi* and *wi* become *î*; *aw* remains unchanged (except in ܟܘܼܐ *cow*), but *wa* becomes ܳ in ܡܰܒ̈ܟ̰ and ܫܳܕ̈ܦ̰ (and in Nestorian in ܥܳܡ̰ *understanding*, ܨܳܒ̰ *color*, which, however, in Jacobite are ܥܵܡ̰ and ܨܵܒ̰); *ay* remains unchanged, (except perhaps in ܒ̈ܝܼܥܳܐ *egg*), but *ya* becomes ܶ in ܒ̈ܶܝܬ̰ *house*, (ܥ̈ܶܝܢ *eye*), or ̄ as in ܥ̄ܝܢ *eye*.

(6) Nun, when the middle radical, is sometimes assimilated.

(7) In Ê doubled roots, the 2nd and 3rd radicals are contracted into one and the vowel of the second radical is thrown back upon the first.

(8) ܢ̈ܝܼܚܳܐ *rest* is the only word from a Lomadh Olaph root which preserves the absolute or construct state; the emphatic state is regular.

ܫ̈ܽܘܳܐ *appearance*, ܒ̈ܽܘܳܐ *joy* and ܢ̈ܽܘܳܐ *rest* are the only masculine nouns of this class that have Waw as the third radical.

The third radical has disappeared in ܕ̈ܰܝ *breast* and in ܦ̈ܳܐ *fruit*.

3. Feminine nouns are formed by affixing the feminine ending to the primary forms, the vowel either remaining with the second or being thrown back upon the first radical.

§ 68. Nouns with two short formative vowels.

1. ܕ̈ܗ̰ܒ̰ (זָהָב) *gold*; ܒ̈ܟ̰ܬ̰ (חָלָב).

ܦ̈ܢ̰ܦ̰ (כָּנָף) *wing*.

2. ܙ̈ܰܒ̰ (זָקֵן) *old*; ܥ̈ܰܒ̰ *time*.

ܓ̈ܰܡ̰ܠ̰ (גָּמָל) *camel*.

3. ܒ̈ܰܪ̰ܨ̰ (גָּרֵב) *leprous*.

ܚ̈ܕ̰ܫ̰ (חָדָשׁ) *new*; ܫ̈ܦ̰ܠ̰ (שָׁפֵל) *low*; ܥ̈ܩ̰ܪ̰ (עָקָר) *sterile*.

4. ܢ̈ܫ̰ܡ̰ܬ̰ (נְשָׁמָה) *breath*; ܫ̈ܦ̰ܝ̰ܬ̰ (שְׁפָלָה) *low*; ܚ̈ܪ̰ܒ̰ܬ̰ (חֲרֵבָה) *waste*.

ܪ̈ܥ̰ܒ̰ (רָעֵב) *hungry*; ܚ̈ܒ̰ܪ̰ (חֲבֵרָה) *companion*.

ܢ̈ܗ̰ܡ̰ܬ̰ (נְהָמָה) *roar*; ܥ̈ܢ̰ܒ̰ (עֲנָב) *grapes*.

5. ܩ̈ܠ̰ (ק·ל)=kăwălâ, *voice*.

ܣܒ̈=să'ăbh, *elder.*

ܣܒ̈ܬܐ=să'ăbhᵉthâ, *old woman.*

ܟ̈ܣܝܐ=(ܟ̈ܣܝܢܐ) *need.*

ܛ̈ܡܐ=(ܛܡܐ) *unclean.*

ܛ̈ܒ *clean;* ܩ̈ܫ *hard.*

ܛ̈ܒܝܐ *clean;* ܩ̈ܫܝܐ *hard.*

ܒ̈ܥܘܬܐ=ba'ăwăthâ (*awa* contracted) *request.*

ܣ̈ܡ *smell.*

ܥ̈ܦܪ (for ܥܦܪ) *dirt.*

ܟ̈ܠܝܐ *produce.*

Almost all traces of these nouns have disappeared, having for the most part come to coïncide with the last class. We can still distinguish them (1) in some words which have an aspirate as third radical, and (2) in those which, not being Ê or Lomadh guttural, have in the absolute and construct singular ̈ under the second radical.

3. Adjectives with but one vowel remaining in the absolute may also be safely put in this class.

4. Feminines of this class are often of the same form as those of the first class.

5. Examples of nouns of this class from roots with one or more weak radical may be seen under number 5 above. It will be noted, (1) that awa or a'a becomes ô; (2) that ̈ remains with forms of this class when third radical is guttural Olaph (compare § 57); (3) that îy final becomes ̂, but when not final ̣; (4) that nouns from Ê doubled roots are regular.

§ 69. Nouns with one short and one long formative vowel.

1. ܟ̈ܬܒ (ܟܬܒ) *writing;* ܩ̈ܪܒ (ܩܪܒ) *war;* ܦ̈ܥ (ܦܥܕ) *work.*

2. ܥ̈ܡܪ (ܥܡܪ) *ass;* ܐ̈ܢܫ (ܐܢܫ) *man;* ܐ̈ܠܗ (ܐܠܗ) *god.*

3. ܫ̈ܠܡ (ܫܠܡ) *peace;* ܬ̈ܠܬ (ܬܠܬ) *three.*

4. ܩ̈ܛܝܠ (ܩܛܝܠ) *killed;* ܐ̈ܡܪ *said;* ܥ̈ܨܒ *sad, ascetic.*

ܝ̈ܠܝܕ *born;* ܓ̈ܝܪ *shorn;* ܫ̈ܝܡ *set;* ܩ̈ܝܡ *placed.*

ܫܸܢܳܐ *hated;* ܐܰܣܺܝܪ (אָסִיר) *prisoner;* ܝܰܡܺܝܢ (יָמִין) *right hand.*

ܡܫܺܝܚܳܐ (מָשִׁיחַ) *Messiah;* ܢܒܺܝܳܐ (נָבִיא) *prophet;* ܟܶܠܬܳܐ *crown.*

ܣܦܺܝܢܬܳܐ (סְפִינָה) *ship;* ܚܙܺܝܪ (חֲזִיר) *swine;* ܒܥܺܝܪ (בְּעִיר) *beast.*

5. ܫܢܺܝܬܳܐ (שְׂנִיאָה) *hated;* ܫܡܺܝܥܬܳܐ (שְׁמִיעָה) *heard i. e. report.*

ܓܢܺܝܒܬܳܐ (גְּנוּב) *stolen i. e. theft;* ܒܬܽܘܠܬܳܐ (בְּתוּלָה) *virgin.*

ܠܒܽܘܫ (לְבוּשׁ) *clothing;* ܩܒܽܘܪܬܳܐ (קְבוּרָה) *sepulchre.*

9. ܥܠܽܝܡ (עֻלַּיִם) *youth;* ܓܰܕܺܝܐ (גְּדִי) *fawn;* ܚܙܺܝܪ *pig.*

The short vowel, except when preceded by Olaph, is dropped and the consonant is pronounced with a half-vowel, which may originally have been *a*, *i*, or *u*. Nouns of the form ḳuṭail are diminutives; those of the form ḳaṭîl are usually passive participles Pe'al; a few of the form ḳaṭûl (קָטוּל) have the meaning of a passive participle.

§ 70. Nouns with one long and one short formative vowel.

1. ܥܳܠܡ (עוֹלָם) *world;* ܚܳܬܡ (חוֹתָם) *signet.*

2. ܩܳܛܶܠ (קוֹטֵל) *killing;* ܛܽܦܣܳܐ *bird;* ܫܳܒܶܪ (שֹׁבֵר) *breaking.*

ܩܳܡ *standing;* ܣܳܢܺܐ (=ܣܳܢܶܐ) *hater;* ܓܳܠܶܐ (גּוֹלֶה) *revealing.*

ܪܳܥܶܕ (רָעַד) *trembling.*

3. ܫܳܥܶܪ (שׁוֹעֵר) *doorkeeper;* ܥܓܺܝܠܬܳܐ (עֲגִילָה) *waggon.*

ܙܳܢܺܝܬܳܐ (זוֹנָה) *harlot;* ܩܽܘܪܝܳܐ (קוֹרָה) *beam;* ܟܳܗܢ (כֹּהֵן) *preast.*

1. There are but two nouns with *a* certainly after the second radical.

2. Nouns of the form ḳâṭil are used as the active participles of verbs, and to denote the agent; and, in a few sporadic cases, in other senses.

§ 71. Nouns with two long vowels.

1. ḳâṭûl ܩܳܛܽܘܠ *murderer;* ܥܳܫܽܘܩ *oppressor;* ܐܳܟܽܘܠ *eater;* ܬܳܟܽܘ *jackal;* ܐܳܣܽܘܦ *table.*

2. ḳâṭîl ܢܳܣܺܝܒ *weaver's beam;* ܐܺܝܬܺܝ *gush of rain;* ܐܰܥܺܝ *club;* ܐܰܓܺܝ *slough;* ܩܽܘܨܺܝ *abbreviation.*

1. From every active participle, Nomina Agentis can be formed after the form ḳâṭûl (Compare in Arabic جَاسُوس *spy*). Certain other nouns also take this form.

2. There are a few nouns of the form ḳâṭûl.

§ 72. Nouns with the second radical doubled.

1. ܨܦܪܐ *bird*; ܩܠܡܐ *halm*; ܫܕܘܢܐ *bolt*; ܣܝܡܟܢܐ *ladder*.

ܓܘܪܢܐ *threshing-floor*; ܬܪܣܐ *shield*; ܩܘܦܙܐ *hedgehog*.

2. (1) ă—â ḳăṭṭâl ܚܟܝܡܐ (מַלָּח) *sailor*; ܓܢܒܐ (גַּנָּב) *thief*.

ܣܚܪܐ *magician*; ܨܠܝܐ *praying*; ܫܚܠܐ *pernicious*; ܕܝܢܐ (דַּיָּן) *judge*;

ܐܓܪܐ (=אִכָּר) *farmer*.

(2) ĭ—â ḳĭṭṭâl ܟܣܝܐ *veil*; ܓܓܐ *roof*.

(3) ŭ—â ḳŭṭṭâl ܫܐܠܬܐ *question*; ܐܡܢܢܐ *artist*; ܡܬܥܠܬܐ *perception*; ܐܬܚܫܟ

black; ܫܘܦܪ *yellow*.

(4) ă—î ḳăṭṭîl ܝܬܝܒ *sitting*; ܐܝܒܕ *lost*.

ܪܟܝܟ *soft*; ܣܓܝܐ *many*.

(5) ă—û ḳăṭṭûl ܣܡܟܘ *reclining restfully*.

ܡܨܠܬܐ *staff*; ܐܬܘܢܐ *stove*.

(6) ĭ—û ḳĭṭṭûl ܙܘܥܐ *wasp*.

ܚܫܘܟܐ *darkness*.

After the norm of 2 (3), a *nomen actionis* can be formed from the intensive species of any verb. Of the form (4) are many verbal adjectives, especially such as serve for participles of intransitive verbs.

§ 73. Nouns with one or more radicals reduplicated.

1. NOUNS WITH THE THIRD RADICAL REDUPLICATED.

These are few in number. They are such as

ܨܠܡܐ *idol altar*; ܚܛܛܐ *millet*; ܐܬܪܘܡܐ *splendor*; ܦܪܦܪܐ *crumb*.

ܬܘܕܥܝܬܐ *appearence*; ܙܪܙܘܪܐ *bandrol*; ܡܢܛܛܐ *mantelet*.

ܣܡܡܐ *idle*; ܥܙܝܙܐ *ferocious*.

2. NOUNS WITH TWO RADICALS REDUPLICATED.

ܡܓܪܓܪܬܐ *threshing instrument;* ܩܡܩܡܐ *bug;* ܡܝܡܝܐ *milleped.*

ܙܘܙܥܐ *storm;* ܐܓܓܝܐ *locust;* ܓܪܓܪܬܐ (=gargarto) *throat.*

ܟܟܒ (=kabkab) *star;* ܪܒܝܒܝ (=rabr^{e}bhin) *many.*

ܡܫܠܡܠܡ *perfect;* ܣܚܠܠܐ ivy; ܫܙܝܙܐ *spark.*

§ 74. Nouns formed by Prefixes.

1. ܐܦܢܐ (נבב) *flute;* ܐܣܟܪܐ *manuscript;* ܡܫܘܚܐ *smoke;* ܐܓܘܪܐ *frog.*

2. (1) ă—ă ܡܫܟܢ (=מִשְׁכָּן) *tabernacle;* ܡܥܘܠ *womb.*

ܡܩܒܠ (=ܩܒܠ) *acceptance;* ܡܪܟܒܬܐ (=מֶרְכָּבָה) *chariot.*

ܡܕܥ (from ܝܕܥ) *knowledge;* ܡܬܬܐ (from ܢܬܬ) *gift.*

ܡܫܬܐ (=מִשְׁתֶּה) *drink;* ܡܫܩܠ (from ܫܩܠ) *balance.*

ܡܥܪܟܐ (=ܥܪܟܐ) *entrance;* ܡܓܢ (from ܓܢ abs. ܓܢܐ) *shield.*

ܡܩܡ (=ܩܡ) *standing place.*

(2) ă—ĭ ܡܛܡܛܐ *broom;* ܡܥܝܢ (=מַעְיָן) *spring.*

ܡܨܝܕܬܐ (מְצוּדָה) *net.*

(3) ă—ŭ ܡܙܘܢܐ *food;* ܡܫܡܗܪܬ *acquaintance.*

(4) ă—â ܡܫܩܠ (=מִשְׁקוֹל) *weight;* ܡܢܫܪ (משור) *saw;* ܡܘܠܕ *birth.*

(5) ă—û ܡܒܘܥ (=מְבוּעַ) *spring;* ܡܦܘܚ (=מָפֻחַ) *bellows.*

ܡܟܫܘܠ (מִכְשׁוֹל) *stumbling block.*

(6) ĭ—ă ܡܣܟܝܐ *web.*

(7) ĭ—â ܡܥܡܪ *pawn;* ܡܫܟܢ *dwelling.*

(8) ŭ—ă ܡܙܓܠ *spindle* (=مُغْزَل).

(9) â—ŭ ܡܙܘܢ *food;* ܡܕܝܢ *city.*

3. (1) ă—â ܡܬܝܒ *settler* (R. ܝܬܒ *to dwell*).

(2) ă—î ܡܠܦܢ (תַּלְמִיד) *scholar;* ܡܥܘܪ *help.*

(3) ă—û ܠܫܘܚܦܐ *exchange;* ܠܬܘܫܒܚܬܐ *flattery.*

(4) ă—ă ܠܬܘܕܝܬܐ *supplication;* ܠܠܒܫܬܐ *clothing.*

(5) ă—ĭ ܠܒܘܫܦܬܐ *shame;* ܠܐܬܘܬܐ *addition.*

(6) ă—û ܠܐܘܣܟܬܐ *skeleton;* ܠܫܘܠܡܢܐ *reconciliation.*

(7) ĭ—ŭ ܠܫܘܒܚܐ *praise;* ܠܬܘܡܗܐ *wonder.*

(8) ĭ—ă ܠܡܚܢܐ *camp.*

The participles of all the derived species and the infinitives of all the species are formed by prefixing ܡ. Nouns with the prefix ܐ are mostly abstracts and are formed generally from the intensive species or from the Aph'el.

§ 75. Nouns formed by means of affixes.

The most common of these affixes are ـܳ, ـܶ, ـܶܝ, ـܶܐ, ـܽ, ـܽܬ, ـܵ and ـܵܐ.

1. (1) ܡܢܗܪܢܳܐ *enlightener;* ܡܢܣܝܢܳܐ *tempter.*

(2) ܐܪܥܳܝ (from ܐܪܥܳܐ) *earthy;* ܟܡܳܝ (from ܟܡܳܐ) *talkative.*

ܫܡܝܳܝ (from ܫܡܝܳܐ) *heavenly.*

(3) ܡܚܘܳܐ *pest;* ܦܩܕܳܢܳܐ *command;* ܒܢܝܳܢܳܐ *building.*

ܚܫܒܳܢܳܐ *thought.*

2. ܒܪܳܐ *little son;* ܣܦܪܳܐ *little book;* ܟܦܝܠܳܐ *small ship;* ܟܦܪܳܐ *village* (Compare רִשׁוּרוּן): ܢܣܝܢܳܐ *temptation;* ܓܠܝܢܳܐ *revelation.*

3. ܫܦܪܦܪܳܐ *early morning;* ܦܢܩܳܐ *file.*

4. ܛܠܝܐ *little fish;* ܛܘܒܝܐ *little boy;* ܛܘܒܝܬܐ *little girl.*

ܟܘܟܝܬܐ *a small water pot.*

5. ܢܘܪܝܐ *fiery;* ܡܠܟܝܐ *royal;* ܥܘܪܝܐ *naked;* ܝܗܘܕܝܐ *Jew.*

ܐܡܝܐ *motherly;* ܫܡܝܐ *nominal.*

6. ܫܠܘܐ *quail* (Ex. 16:12); ܫܓܝܐ *error* (Lev. 5:18); ܣܬܝܪܐ *secret* (Eph. 5:12) § 86. 6.

7. ܐܣܬܐ *binding;* ܐܡܬܐ *overturn;* ܣܒܝܐ *robbery.*

ܐܟܢܐ *bee;* ܐܣܛܢܐ *swallow;* ܫܪܝܐ *beginning.*

8. ܐܡܠܟܘܬܐ (מַלְכוּת) *kingdom;* ܐܛܝܒܘܬܐ *goodness;* ܐܒܘܬܐ *fatherhood;* ܐܕܟܝܘܬܐ *purity* (Bib. Aram. זְכוּ); ܐܣܝܬܐ *meal* (=sârᵉwuthâ); ܐܒܥܘܬܐ *request* (Bib. Aram. בְּעוּ); ܐܕܡܘܬܐ (דְּמוּת) *likeness.*

1. Nouns with the affix ـܝܐ may be formed from all participles of the derived species and from *nomina agentis*, 1(1). Added to many nouns it forms adjectives, 1(2). It forms, also, many abstract nouns and names of things, 1(3).

2. Nouns with the ending ـܐ, ـܝ, ـܘ or ـܢ are generally diminutives see 2., 3. and 4.

3. Nouns with the ending ـܝ generally form relative adjectives.

4. Nouns with the ending ـܘ are abstract and can be formed from any noun.

§ 76. Gender, Number and State.

	Sing.		Plur.	
	masc.	fem.	masc.	fem.
Abs.	ܫܡܐ	ܫܡܐ	ܫܡܝܢ	ܫܡܝܢ
Cons.	ܫܡ	ܫܡܬ	ܫܡܝ	ܫܡܬ
Emph.	ܫܡܐ	ܫܡܬܐ	ܫܡܝܐ	ܫܡܬܝܐ

1. *a.* ܡܠܟܐ (1:4); ܡܠܟܐ (Mt. 21:5); ܐܬܢ (Mt. 19:3); ܢܫܬܟܚ (1 Cor. 9:21.)

b. ܡܠܟ (Heb. 7:1); ܟܠ (Rom. 11:34); ܬܐ (Mt. 10:3).

c. ܐܚܐ (1:3); ܐܒܗܬܐ (1:2); ܐܒܐ (1:1).

2. *a.* ܫܢܐ (15:3); ܟܐܦܐ (11:4); ܡܙܡܪܐ (1:2); ܡܢܐ *part;* ܡܠܟܘܬ (Mt. 12:25); ܟܣܝܐ *covering;* ܟܬܒ (Ined. Syr. 18:1); ܡܫܝܚܐ (John 1:1).

b. ܡܙܘܦ (1:6); ܫܥܪ *usury;* ܢܨܚ *victory.*

ܡܟܬܒ (2:18); ܡܙܕܡܪ (5:12); ܟܬܒ (13:4); ܟܬܒ (12:14); ܡܙܡܪ (26:2).

c. ܒܪܟܬܐ (Mt. 20:22); ܩܝܡܬܐ (Mk. 16:12); ܫܡܗܬܐ (1:10); ܒܪܝܬܐ (2:9).

3. *a.* ܟܬܝܒ (5:7); ܡܨܥ (Mt. 26:2); ܦܓܥ (Mt. 5:11).

b. ܐܬܬ (1:3); ܬܘܒ (2:18); ܐܟܠ (5:10).

c. ܫܪܐ (1:13); ܐܟܠ (3:15).

4. *a.* ܩܛܠ (Heb. 6:18); ܟܬܒ (Eph. 6:18); ܚܕܬ (Tit. 3:8); ܫܒܥ (Mt. 12:45).

b. ܩܛ (Lk. 23:26); ܪܥܝ (John. 21:17); ܩܪܒ (Mt. 15:8); ܫܒܥ (1 Thess. 3:7).

c. ܐܬܬܐ (2:3); ܡܕܒܚܬܐ (2:3); ܫܒܥܬܐ (7:2).

5. ܫܢܐ (13:8); ܫܒܥ (5:7); ܫܢܐ (1:9); ܩܛܠ (Mk. 6:27).

The Syriac noun has two genders,—masculine and feminine; two numbers,—singular and plural; and three states,—the absolute, the construct and the emphatic or definite.

Remark 1.—The emphatic or definite state is everywhere denoted by the ending ܐ.

Remark 2.—For the changes of nouns in construction with pronominal suffixes, see the declension § 79 sq.

1. The absolute and construct singular masculine have no particular indication; the emphatic is formed by appending ܐ to the root. For the changes thus occasioned in the root, see the declensions § 79 sq.

2. The sign of the feminine gender is an appended Taw. This feminine ending has a twofold treatment.

(1) It is dropped in the fem. sing. and the vowel ܰ heightened to ܳ, except in a few nouns like ܩܛܠܬ *part* and ܒܪܝܫܝܬ *beginning*.

(2) In the construct it is retained; as also, before pronominal suffixes and the sign of the emphatic state.

3. The ending of the absolute plural masculine is ܝܢ; of the construct ܝ; of the emphatic ܝܐ (from ܝܠ).

4. The ending of the absolute plural feminine is ܬ; of the construct ܬ; of the emphatic ܬܐ.

5. Remains of a dual appear in the words for *two* and *two hundred*. In construction they take the same form as the plural.

§ 77. Nouns with Suffixes.

	Masc. sing.	Masc. plur.	Fem. sing.	Fem. plur.
Abs.	ܣܦܪ	ܣܦܪܝܢ	ܣܦܪܐ	ܣܦܪܬ
Const.	ܣܦܪ	ܣܦܪܝ	ܣܦܪܬ	ܣܦܪܬ
Emph.	ܣܦܪܐ	ܣܦܪܝܐ	ܣܦܪܬܐ	ܣܦܪܬܐ
Sing. 1. c.	ܣܦܪܝ	ܣܦܪܝ	ܣܦܪܬܝ	ܣܦܪܬܝ
2. m.	ܣܦܪܟ	ܣܦܪܝܟ	ܣܦܪܬܟ	ܣܦܪܬܟ
2. f.	ܣܦܪܟܝ	ܣܦܪܝܟ	ܣܦܪܬܟ	ܣܦܪܬܟ
3. m.	ܣܦܪܗ	ܣܦܪܝܗ	ܣܦܪܬܗ	ܣܦܪܬܗ
3. f.	ܣܦܪܗ	ܣܦܪܝܗ	ܣܦܪܬܗ	ܣܦܪܬܗ
Plur. 1. c.	ܣܦܪܢ	ܣܦܪܝܢ	ܣܦܪܬܢ	ܣܦܪܬܢ
2. m.	ܣܦܪܟܘ	ܣܦܪܝܟܘ	ܣܦܪܬܟܘ	ܣܦܪܬܟܘ
2. f.	ܣܦܪܟܝ	ܣܦܪܝܟܝ	ܣܦܪܬܟܝ	ܣܦܪܬܟܝ
3. m.	ܣܦܪܗܘ	ܣܦܪܝܗܘ	ܣܦܪܬܗܘ	ܣܦܪܬܗܘ
3. f.	ܣܦܪܗܝ	ܣܦܪܝܗܝ	ܣܦܪܬܗܝ	ܣܦܪܬܗܝ

1. ܟܬܒܬ (1:13); ܟܬܒܬ (2:16); ܟܬܒ (2:18); ܥܒܕ (6:11); ܟܬܒܬ (3:16); ܟܬܒ (12:15); ܟܬܒܗ (12:16); ܟܬܒܗ (24:1); ܥܒܕ (5:5).

2. ܒܪܟ (12:14); ܣܦܪ (1:13); ܣܦܪ (25:12); ܐܚܗ (13:2); ܐܚܘܬܟ (13:5).

3. ܫܠܚܬ (2:17); ܚܡܬܬ (5:15); ܫܡܬ (6:12); ܫܒܥܬ (6:14); ܒܪܟ (23:7); ܫܡܥ (13:3).

4. ܐܘܢܟܬ (14:5); ܐܘܟܬ (Heb. 3:10); ܐܘܫܬ (Acts 13:10); ܐܘܥܬ (Jam. 5:4).

5. ܐܘܬ (28:17); ܐܝܟܬ (28:14); ܡܘܡ (13:4); ܕܡ (13:9); ܫܠ (14:14).

6. ܗܘܡ (13:15); ܗܘܡ (Acts 2:30); ܗܘܫ (Acts 7:49); ܫܡ (Acts 2:27); ܒܪ (Lk. 7:7).

For a tabular view of the pronominal suffixes with nouns, see § 36. The form of the noun before suffixes is in general the same as the form of the noun before the emphatic ending ܐ. It is to be noted, however, that

1. The masculine plural has the suffixes appended directly to the diphtong ܝ, causing ܝ instead of *ayi* with the 1st sing. suffix; ܘ instead of *ayhu* with the 3rd masc. sing.; and ܗ instead of *ayah* with the 3rd fem. sing.

2. The feminine singular inserts a helping vowel before the grave suffixes ܢ, ܝ, ܘ, ܗ and before the ܝ of the 1st sing.

3. The dual takes the plural form before suffixes, (see 5 above and § 76.5).

4. Some prepositions take the plural form before suffixes.

5. Nouns which end in ܐ in the emphatic sing. retain this ܝ before the suffixes of the 2nd and 3rd sing. and of the 1st plur. ܗܘܡܐ *throne*, ܡܚܢܐ *camp*, and ܡܗܡܐ *drink* have forms like ܗܘܫ with the 1st sing. suffix; other nouns have ܝ like ܒܪ *my boy*. (Nestorian ܒܪ). Before the grave suffixes, *i. e.* those of the 2nd and 3rd plural, the Jacobites have with ܗܘܡܐ &c the form ܗܘܡ (the Nestorians ܗܘܡ); with other nouns, both dialects have ܝ.

6. Short adjectives and participles, like ܩܕܝܫܐ, can either retain or drop the Yudh before suffixes, *e. g.* ܩܕܝܫܘ or ܩܕܫܘ *his saints*; but substantives have always the shorter form, *e. g.* ܟܪܣܘ *his bowels*.

7. Collectives, which have no plural, take the suffixes of the sing. nouns and are marked with Rebbuy; but ܐܢܫܐ, abs. ܐܢܫ, takes the plural form, and ܡܕܝܢܐ *cities* has either the sing. or the plur. form *e. g.* ܡܕܝܢܗ or ܡܕܝܢܝܗ.

§ 78. Declension of Nouns.

For purposes of inflection masculine nouns may be divided into three classes or declensions; feminine nouns, into four, as follows:

I. Masculine Nouns.

1. Those which have but one vowel in the absolute singular and that movable. This includes most nouns which had originally one or two short vowels.

2. Those which have one or more vowels all immovable.

3. Those which have at least two vowels,—the vowel of the ultimate being movable and that of the penult immovable.

II. Feminine Nouns.

1. Those in which the vowel before the ending is movable.

2. Those in which the vowel of the penult is immovable, but which have a vowel inserted before the emphatic singular ending and before the construct singular with suffixes.

3. Those in which all the vowels of the first form, *i. e.*, of the absolute singular, are immovable and which do not insert a helping vowel.

4. Those whose first form ends in ـَ or ـَ or which insert a Yudh in the plural.

§ 79. First Declension of Masculines.

A.

	malk (*king*).	zedḳ (*righteousness*).	ḳudsh (*holiness*).	karakh (*city*).
Abs. sing.	ملكا	زدقا	قدشا	كرخا
Cons. sing.	ملك	زدق	قدش	كرخ
Emph. sing.	ملكثا	زدقا	قدشا	كرخا
Const. sing. with ـه "*his*".	ملكه	زدقه	قدشه	كرخه
Abs. plur.	ملكاتا	زدقاتا	قدشاتا	كرخاتا
Const. plur.	ملكات	زدقات	قدشات	كرخات
Emph. plur.	ملكاثا	زدقاثا	قدشاثا	كرخاثا
Const. plur. with "*his*".	ملكاتهون	زدقاتهون	قدشاتهون	كرخاتهون

It will be seen that this declension includes nouns which had originally one or two short vowels.

Remark 1.—Forms Pê Olaph like ܐܝܪ *hire* and ܟܐܦ *ship*, come under this class.—The first vowel being merely a helping vowel § 33(1).

Remark 2.—Forms Pê Yudh like ܝܪܚ *month* are also in the class, the ̈ being a helping vowel § 33(1).

Remark 3.—Forms like ܒܥܬ and ܨܒܝ which had originally two short vowels, have come in inflection to coincide with Segholates in almost all respects. It will be noted that they preserve the half-vowel before the aspirate *e. g.* dăh^{e}bhâ not dăh-bâ.—Comp. שְׁבְּחָה.

B.

	yawm (*day*).	ʿayn (*eye*).	ṭaby (*gazelle*).	kanay (*cane*).	kashiy (*hard*).
Abs. sing.	ܝܘܡ	ܥܝܢ			ܩܫܐ
Cons. sing.	ܝܘܡ	ܥܝܢ			
Emph. sing.	ܝܘܡܐ	ܥܝܢܐ	ܛܒܝܐ	ܩܢܝܐ	ܩܫܝܐ
Abs. plur.	ܝܡܐ	ܥܝܢܝ	ܛܒܝ	ܩܢܐ	ܩܫܝ
Cons. plur.	ܝܡܘ	ܥܝܢܝ	ܛܒܝ	ܩܢܐ	ܩܫܝ
Emph. plur.	ܝܡܐ	ܥܝܢܐ	ܛܒܝܐ	ܩܢܐ	ܩܫܝܐ

1. Ê Waw and Ê Yudh segholates of the *a* class contract *aw* into û (Nestorian ȯ) and *ay* into î (Nestorian ê) in the absolute and construct singular.

2. Lomadh Olaph segholates with the exception of ܫܢܐ are found in the singular only in the emphatic state. In the plural the form ܛܒܝܐ becomes ܛܒܝ but instead of ܛܒܝܐ we find ܛܒܐ as if from nouns which have two short vowels. The same is true of most nouns of this kind; we find, however, ܟܪܝܐ *rents* and ܫܪܝܐ *colds*.

3. Lomadh Olaph nouns which have originally two short vowels, have in the plural the same forms as nouns which had one short vowel, *e. g.* ܩܲܢܵܐ *cane*, in table above.

4. But adjectives from Lomadh Olaph roots differ from the nouns in having forms like ܥܲܡ̈ܝܶܩ, instead of ܥܡ̈ܝܩ in the plural absolute (compare עֲנִיִּים) and like ܥܲܡ̈ܝܩ̈ in the plural construct.

Remark 1.—Segholates of the *i* and *u* classes from Ê Waw and Ê Yudh verbs come under declension two *e. g.* ܒ̈ܝܼ and ܒ̈ܝܼ̈.

Remark 2.—Segholates from Ê Olaph, Ê Nun, and ÊÊ verbs come under the third declension, *e. g.* ܪ̈ܫ̈ *head* (R. ראשׁ); ܛ̈ܒ̈ܵܐ *well*; ܥ̈ܘܼ̈ܠ̈ܵܐ *oppression* (R. עול); ܥ̈ܡ̈ *people* (R. עמם).

Remark 3.—Nouns like ܩ̈ܠ̈ܵ *voice* (from kăwălô) and ܫ̈ܝܼ̈ *old* (from ܫ̈ܝ̈ܵܐ) which had originally two short vowels come under the third declension.

Remark 4.—With consonantal Olaph as the third Radical, we have ܡ̈ܟ̈ܵܐ, ܠ̈ܵܡ̈ܟ̈ܵܐ *unclean*. The vowel of the Olaph being thrown back and the Olaph quiescing. See § 24(1).

§ 80. Second Declension of Masculines.

	rabb (*many*).	kawal (*voice*).	gannobh (*thief*).	kărâbh (*war*).	dîn (*judgment*).	malkây (*royal*).
Abs. sing.	ܪ̈ܒ̈	ܩ̈ܠ̈	ܓ̈ܢ̈ܒ̈	ܩ̈ܪ̈ܒ̈	ܕ̈ܝܼ̈	ܡ̈ܠ̈ܟ̈ܘ̈
Cons. sing.	ܪ̈ܒ̈	ܩ̈ܠ̈	ܓ̈ܢ̈ܒ̈	ܩ̈ܪ̈ܒ̈	ܕ̈ܝܼ̈	ܡ̈ܠ̈ܟ̈ܘ̈
Emph. sing.	ܪ̈ܒ̈ܵ	ܩ̈ܠ̈ܵ	ܓ̈ܢ̈ܒ̈ܵ	ܩ̈ܪ̈ܒ̈ܵ	ܕ̈ܝܼ̈ܢ̈ܵ	ܡ̈ܠ̈ܟ̈ܘ̈ܬ̈ܵ
Abs. plur.	ܪ̈ܒ̈ܲܐ̈	ܩ̈ܠ̈ܲܝ̈	ܓ̈ܢ̈ܒ̈ܲܐ̈	ܩ̈ܪ̈ܒ̈ܲܐ̈	ܕ̈ܝܼ̈ܢ̈ܲܐ̈	ܡ̈ܠ̈ܟ̈ܘ̈ܬ̈ܲܐ̈
Cons. plur.	ܪ̈ܒ̈	ܩ̈ܠ̈	ܓ̈ܢ̈ܒ̈	ܩ̈ܪ̈ܒ̈	ܕ̈ܝܼ̈ܢ̈	ܡ̈ܠ̈ܟ̈ܘ̈ܬ̈
Emph. plur.	ܪ̈ܒ̈ܲ	ܩ̈ܠ̈ܲ	ܓ̈ܢ̈ܒ̈ܲ	ܩ̈ܪ̈ܒ̈ܲ	ܕ̈ܝܼ̈ܢ̈ܲ	ܡ̈ܠ̈ܟ̈ܘ̈ܬ̈ܲ

Remark 1.—ܥܡܐ *people* and ܝܡܐ *sea* are inflected like ܐܬ, except that in the plural we have the forms ܥܡܡܐ, ܝܡܡܐ, ܥܡܡܝܐ, ܝܡܡܐ. Compare ܗܪܪ from ܗܪ.

Remark 2.—The *i* and *u* class segholates from Ê Waw and Ê Yudh verbs come under this declension; as also, ÊÊ and Ê Nun segholates, *e. g.* ܪܘܚ *spirit*, ܪܝܚ *smell*, ܐܦܐ (R. אנף) *face*, ܠܒܐ (R. לבב) *heart*.

Remark 3.—Nouns from Ê Waw and Ê Olaph roots which had originally two short ă vowels belong to this declension, *e. g.* ܩܠ *voice* from kăwălâ, ܛܒ *good* from tawabhâ, ܫܪ *old* from sa'abhâ.

Remark 4.—Here are to be found all nouns which had originally a short vowel in the penult, and a long one in the ultimate, *e. g.* ܩܪܒ *war*; ܣܡ *put*; ܓܙܐ *shorn*; ܥܠܡܐ *youth*; ܚܒܝܒܐ *beloved*.

Remark 5.—Here are to be classed all nouns which have a naturally long vowel or a closed syllable in the penult and a naturally long vowel in the ultimate, *e. g.* ܩܛܠܐ *murderer*; ܐܓܡܐ *swamp*; ܡܫܟܚ *sailor*; ܙܟܝ *victorious*; ܠܫܢ *tongue*; ܫܐܠܬܐ *question*; ܩܪܝܒ *near*; ܝܠܕܐ *child*; ܚܡܝܪ *sour*; ܚܫܘܟܐ *darkness*; ܡܫܩܠܐ *weight*; ܡܒܘܥܐ *fountain*; ܥܠܝܬܐ, *roof-story, building*; ܡܣܟܝܢ *poor*; ܩܪܬܐ *city*; ܥܘܕܪܢܐ *help*; ܫܘܚܠܦܐ *flattery*; ܝܬܒܢܐ *settler*; ܥܠܐ *frog*; ܡܚܐܠܬܐ *pest* (and all nouns ending in ـܬܐ etc.)

§ 81. Third Declension of Masculines.

	sâhidh (*witness*)	'emmar (*lamb*).	madbaḥ (*altar*).	shâthăy (*drinking*).	mashtăy (*banquet*).	maḥzăy (*vision*).
Abs. sing.	ܣܗܕ	ܥܡܪ	ܡܕܒܚ	ܫܬܐ	ܡܫܬܐ	ܚܙܝܐ
Cons. Sing.	ܣܗܕ	ܥܡܪ	ܡܕܒܚ	ܫܬܐ	ܡܫܬܐ	ܚܙܝܐ
Emph. Sing.	ܣܗܕܐ	ܥܡܪܐ	ܡܕܒܚܐ	ܫܬܝܐ	ܡܫܬܝܐ	ܚܙܝܐ
Abs. plur.	ܣܗܕܐ	ܥܡܪܐ	ܡܕܒܚܐ	ܫܬܝܐ	ܡܫܬܝܐ	ܚܙܝܐ
Cons. plur.	ܣܗܕܝ	ܥܡܪܝ	ܡܕܒܚܝ	ܫܬܝ	ܡܫܬܝ	ܚܙܝ
Emph. plur.	ܣܗܕܝܐ	ܥܡܪܝܐ	ܡܕܒܚܝܐ	ܫܬܝܐ	ܡܫܬܝܐ	ܚܙܝܐ

Here belong nouns of the forms ܦܥܠ, ܦܥܝܠ, ܦܥܘܠ, ܦܥܐܠ, ܦܥܠܐ, ܡܦܥܠ, ܡܦܥܝܠ, ܡܦܥܘܠ, ܡܦܥܐܠ, ܡܦܥܠܐ, ܡܬܦܥܠ etc.

Remark.—Some Syriac grammarians give an absolute singular form ܪܕܘܦ for ܪܕܘܦܐ ܪܕܘܦܬܐ *persecution.* This would place it in this declension, and also nouns like it such as ܣܗܕܘܬܐ *rapine;* ܥܫܩܘܬܐ *oppression;* ܚܕܘܬܐ *embrace.*

§ 82. First Declension of Feminines.

	hăbhrăth (*companion*).	ʿĕghlăth (*calf*).	mŭshḥâth (*measure*).	yădhʿăth (*science*).	tălyăth (*girl*).	maḥwăth (*blow*).
Abs. sing.	ܚܒܪܬܐ	ܥܓܠܬܐ	ܡܫܚܬܐ	ܝܕܥܬܐ	ܛܠܝܬܐ	ܡܚܘܬܐ
Cons. sing.	ܚܒܪܬ	ܥܓܠܬ	ܡܫܚܬ	ܝܕܥܬ	ܛܠܝܬ	ܡܚܘܬ
Emph. sing.	ܚܒܪܬܐ	ܥܓܠܬܐ	ܡܫܚܬܐ	ܝܕܥܬܐ	ܛܠܝܬܐ	ܡܚܘܬܐ
Abs. sing.	ܚܒܪܬ̈	ܥܓܠ̈ܬ	ܡܫܚ̈ܬ	ܝܕܥ̈ܬ	ܛܠ̈ܝܬ	ܡܚ̈ܘܬ
Cons. plur.	ܚܒܪܬ	ܥܓܠ̈ܬ	ܡܫܚ̈ܬ	ܝܕܥ̈ܬ	ܛܠ̈ܝܬ	ܡܚ̈ܘܬ
Emph. plur.	ܚܒܪ̈ܬܐ	ܥܓܠ̈ܬܐ	ܡܫܚ̈ܬܐ	ܝܕܥ̈ܬܐ	ܛܠ̈ܝܬܐ	ܡܚ̈ܘܬܐ

These are nouns which had originally in the masculine one or two short vowels.

Remark 1.—In Pê Yudh nouns like ܝܕܥ, the Yudh quiesces in ̈ when it would otherwise have a half-vowel.

Remark 2.—In Ê Waw nouns the diphthong passes over into ◌ܵ in the emphatic singular and in the singular with suffixes, *e. g.* ܒܘܩܪܵܐ *cow*; ܟܢܫܵܐ *collection.*

Remark 3.—In segholate feminines from Lomadh Olaph roots the Yudh quiesces in its homogeneous vowel in the emphatic singular and before suffixes. Generally, this causes the preceding consonant to lose its vowel, *e. g.* ܛܠܝܬܵܐ. For exceptions, see § 85.

Remark 4.—Like ܒܪܝܟ are ܙܟܝ *pure* and ܩܫܝ *hard*, and, in general, participles and adjectives of the form ܦܥܝ, ܦܥܠ.

Remark 5.—Instead of ܒܝܬ, some give the abs. sing. as ܒܝܫ, making it like ܟܦ, Declension IV. ܒܝܬ *bath* is in the singular like ܒܝܬ, but in the plural it has ܒܬܐ.

Remark 6.—Feminine nouns in ܬ from masculines in ܐ or ܐ are inflected like ܒܪܟ, except that the vowels of the penult remain firm. So also, feminine nouns in ܬ from masculines of the form ḳâtûl, *e. g.* ܡܠܟܬܐ *little queen;* ܒܛܠܬܐ *perishable things.*

Remark 7.—Nouns like ܟܐ *affliction* from ʿăwăḳâ have in the construct ܟܐ, emphatic ܟܝܐ.

§ 83. Second Declension of Feminines.

	ʾarmalăth (*widow*).	zĕdhḳăth (*alms*).	ʿâgilăth (*carriage*).	hăywăth (*animal*).	ṣûḥyăth (*opprobrium*).	shânîyăth (*foolish*).
Abs. sing.	ܐܪܡܠܬܐ	ܙܕܩܬܐ	ܥܓܠܬܐ	ܚܝܘܬܐ	ܨܘܚܝܬܐ	ܫܢܝܬܐ
Cons. sing.	ܐܪܡܠܬ	ܙܕܩܬ	ܥܓܠܬ	ܚܝܘܬ	ܨܘܚܝܬ	ܫܢܝܬ
Emph. sing.	ܐܪܡܠܬܐ	ܙܕܩܬܐ	ܥܓܠܬܐ	ܚܝܘܬܐ	ܨܘܚܝܬܐ	ܫܢܝܬܐ
Abs. sing.	ܐܪܡܠܬ	ܙܕܩܬ	ܥܓܠܬ	ܚܝܘܬ	ܨܘܚܝܬ	ܫܢܝܬ
Cons. sing.	ܐܪܡܠܬ	ܙܕܩܬ	ܥܓܠܬ	ܚܝܘܬ	ܨܘܚܝܬ	ܫܢܝܬ
Emph. sing.	ܐܪܡܠܬܐ	ܙܕܩܬܐ	ܥܓܠܬܐ	ܚܝܘܬܐ	ܨܘܚܝܬܐ	ܫܢܝܬܐ

It should be noticed that the only change in these nouns is the insertion of a helping vowel before the ending of the emphatic singular and before the pronominal suffixes with the singular.

Remark 1.—Active Participles from Lomadh Olaph verbs, and nouns like them, change the Yudh into the homogeneous vowel in the emphatic singular and in the singular before suffixes.

Remark 2.—Like ܫܡܚܐ is ܫܘܚܐ *joy*, perhaps, also, ܚܕܝܬܐ *part*. Like ܫܡܥܐ, are ܐܘܕܡܐ *lamentation;* ܩܕܫܐ *cap;* ܫܘܒܚܐ *chant;* ܩܕܘܡܐ *city;* ܫܘܕܝܐ *recital.* For other nouns of this kind, see § 85. 3.

§ 84. Third Declension of Feminines.

	bathûlăth (*virgin*).	zăddîkăth (*righteous*).	sâhĭdăth (*witness*).
Abs. sing.	ܒܬܘܠܬܐ	ܙܕܝܩܬܐ	ܣܗܕܬܐ
Cons. sing.	ܒܬܘܠܬ	ܙܕܝܩܬ	ܣܗܕܬ
Emph. sing.	ܒܬܘܠܬܐ	ܙܕܝܩܬܐ	ܣܗܕܬܐ
Abs. plur.	ܒܬܘܠܬ̈	ܙܕܝܩ̈ܬ	ܣܗܕ̈ܬ
Cons. plur.	ܒܬܘܠ̈ܬ	ܙܕܝܩ̈ܬ	ܣܗܕ̈ܬ
Emph. sing.	ܒܬܘܠ̈ܬܐ	ܙܕܝܩ̈ܬܐ	ܣܗܕ̈ܬܐ

No changes take place in this declension, the endings for gender, number and state being affixed directly to the noun stem.

§ 85. Fourth Declension of Feminines.

	sābhwāth (*thing*).	bāryāth (*creature*).	ṣalawath (?) (*prayer*).	kârîyîth (*beam*).	mālākûth (*kingdom*).
Abs. sing.	ܣܒܘܬ	ܒܪܝܬ	?	ܟܪܝܬ	ܡܠܟܘܬ
Cons. sing.	ܣܒܘܬ	ܒܪܝܬ	?	ܟܪܝܬ	ܡܠܟܘܬ
Emph. sing.	ܣܒܘܬܐ	ܒܪܝܬܐ	ܨܠܘܬܐ	ܟܪܝܬܐ	ܡܠܟܘܬܐ
Abs. plur.	ܣܒܘܬ	ܒܪܝܬ	ܨܠܘܬ	ܟܪܝܬ	ܡܠܟܘܬ
Cons. plur.	ܣܒܘܬ	ܒܪܝܬ	ܨܠܘܬ	ܟܪܝܬ	ܡܠܟܘܬ
Emph. plur.	ܣܒܘܬܐ	ܒܪܝܬܐ	ܨܠܘܬܐ	ܟܪܝܬܐ	ܡܠܟܘܬܐ

All nouns of this declension end in ܬ or ܝ in the abs. sing. except nouns like ܐܡܐ which, however, in the plural are formed like ܟܪܝܬ.

1. Like ܕܡܘ is ܕܡܘܬ *likeness.*

2. Like ܒܪܝܬ are ܒܚܝܪܬ *choice;* ܟܪܝܬ *fat tail of a sheep;* ܒܪܝܬ ܒܛܢܐ *embryo,* ܓܪܝܬ *side.*

3. Like ܟܪܟ are ܣܝܦ *leg* and ܨܝܪ *sawdust.*

4. Like ܟܪܝܬ are all nouns of two or more syllables ending in ܝ such as ܟܣܝܬ *covering;* ܪܒܝܬ *interest;* ܗܠܟܝܬ *gait.*

5. Like ܡܠܟܘܬ are most nouns of two or more syllables ending in ܬ such as ܒܥܘܬ *request,* ܣܗܕܘܬ *testimony.*

Remark 1.—ܐܣܝܐ *healing* has in the plural ܐܣܝ see Lk. 13:32. ܡܫܠܛܢܘܬ *government* has in the plural ܡܫܠܛܢ.

ܓܒܪܘܬ *manhood* has for plural ܓܒܪ *wonders* Acts 5:12.

ܝܪܬܐ *inheritance;* ܣܗܕܘܬ *testimony,* and ܦܠܓ *half,* have in the

plural beside the regular forms ܟܬܒ̈ܐ, ܫܡ̈ܐ, the forms ܟܬ̈ܒ, ܫܡ̈ܝ.

Rem. 2.—The Infinitives of the derived stems end in ܐ in the absolute and in ܝܐ in the construct state, see § 49. 2.

§ 86. Anomalies of Gender or Number or State.

1. Some masculine nouns form plurals from a lengthened form in ܐ̈.

ܐܒ̈ܐ *fruit;* ܐܒ̈ܝܬܐ or ܐ̈ܝ̈ܐ.

ܒ̈ܣܪܐ *flesh;* ܒ̈ܣܪ̈ܬܐ or ܒ̈ܣ̈ܪ̈ܐ.

ܒ̈ܣܡܐ *incense;* ܒ̈ܣ̈ܡ̈ܬܐ or ܒ̈ܣ̈ܡ̈ܐ

ܓ̈ܢܣܐ *genus;* ܓ̈ܢ̈ܣ̈ܬܐ or ܓ̈ܢ̈ܣ̈ܐ.

ܚ̈ܡܪܐ *wine;* ܚ̈ܡ̈ܪ̈ܬܐ.

ܡ̈ܫܚܐ *ointment;* ܡ̈ܫ̈ܚ̈ܬܐ.

ܪ̈ܝܚܐ *odour;* ܪ̈ܝ̈ܚ̈ܬܐ or ܪ̈ܝ̈ܚ̈ܐ.

ܡ̈ܠܦܐ *teacher;* ܡ̈ܠ̈ܦ̈ܢܐ *teachers.*

ܪ̈ܒ̈ܢ̈ܐ *magnates.*

ܐ̈ܣܝܐ *medicine;* ܐ̈ܣ̈ܝ̈ܬܐ.

ܡ̈ܫܠܝܛܐ *prefect;* ܡ̈ܫ̈ܠ̈ܝ̈ܛ̈ܬܐ or ܡ̈ܫ̈ܠ̈ܝ̈ܛ̈ܐ.

Note.—So also the feminine ܐ̈ܚ̈ܪ̈ܬܐ *other,* pl. ܐ̈ܚ̈ܪ̈ܢ̈ܝ̈ܬ, adding ܬ according to 4 below.

2. Some masculine substantives form their plural with the ending ܘ̈ܬ *e. g.*

(1) ܐ̈ܬܪ̈ܐ *place;* ܐ̈ܬ̈ܪ̈ܘ̈ܬ (ܐ̈ܬ̈ܪ̈ܝ̈ܢ)

ܚ̈ܝ̈ܠܐ *power;* ܚ̈ܝ̈ܠ̈ܘ̈ܬ or ܚ̈ܝ̈ܠ̈ܐ.

ܠ̈ܒ̈ܐ *heart;* ܠ̈ܒ̈ܒ̈ܘ̈ܬ.

ܢ̈ܗ̈ܪ̈ܐ *river;* ܢ̈ܗ̈ܪ̈ܘ̈ܬ.

(2) Many in ܐ̈ form their plural in this manner, *e. g.*

ܐ̈ܪ̈ܐ *lion;* ܐ̈ܪ̈ܘ̈ܬ.

ܬܰܕܝܳܐ *breast;* ܬܕܝ̈ܳܐ.

ܚܰܝܳܬܳܐ *serpent;* ܚܰܝ̈ܳܬ̈ܳܐ.

ܟܘܪܣܝܳܐ *throne;* ܟܘܪܣ̈ܳܐ.

ܠܶܠܝܳܐ *night;* ܠܶܠ̈ܳܐ.

ܣܘܣܝܳܐ *horse;* ܣܘܣ̈ܳܐ

So also the substantive participles in ܳ *e. g.* ܪܥܳܐ *shepherd;* ܐܣܝܳ *physician;* ܡܪܝܳ *Lord.*

Note.—Many words of Greek origin, especially feminine, form their plurals with the same ending, *e. g.* ܦܠܛ̈ܳܐ=plural of πλατεῖα, ܐܣܛ̈ܳܕܝܘܢ, στάδιον plural=ܐܣܛ̈ܕ̈ܳܐ.

2. Some feminine nouns form their plural in ܳܐ.

ܥܡܐ *people;* ܥ̈ܡ̈ܳܐ.

ܫܘܪܐ *wall;* ܫ̈ܘ̈ܪ̈ܳܐ generally ܫ̈ܪ̈ܐ.

ܐܬܐ *sign;* ܐ̈ܬ̈ܳܐ.

ܚܡܬܐ *fever;* ܚ̈ܡ̈ܬ̈ܳܐ.

ܢܘܪܐ *fire;* ܢ̈ܘ̈ܪ̈ܳܐ.

ܣܦܬܐ *lip;* ܣ̈ܦ̈ܬ̈ܳܐ.

4. Some feminines, especially diminutives in ܐܳܬܳ, form their plurals in ܐܳܬ̈ *e. g.*

ܐܬܪܬܳ *place;* ܐ̈ܬ̈ܪ̈ܳܬ̈.

ܟܘܣܬܳ *tunic;* ܟ̈ܘ̈ܣ̈ܳܬ̈.

ܐܓܪܬܳ *little court;* ܐ̈ܓ̈ܪ̈ܳܬ̈.

5. Some feminine nouns which in the singular have ܐ̈ (âthâ from awăthâ) have ܐ̈ܝ in the plural *e. g.*

ܡܬܬܐ (מָתָה) *part;* ܡ̈ܬ̈ܝ̈ܳ; ܐܒܗܐ *thumb;* ܩܘܪܒܢܐ *sacrifice;* ܚܒܪܐ *fellow.*

But some of these are treated as if the ܐ belonged to the stem, *e. g.* ܒܥܬܐ *request;* ܩܛܬܐ *see* 9 below.

6. Feminine nouns in ـَـ, § 75. 6, are indeclinable, *e. g.*

ܫܓܝܬܐ *error;* ܪܙܐ *secret;* ܫܠܘܐ *quail;* ܫܠܘ *condition.*

7. Many nouns of feminine gender have in the singular no feminine ending, but take one in the plural.

ܐܘܪܚܐ *way;* ܐܪܥܐ *earth;* ܦܓܪܐ *body;* ܟܬܦܐ *side;*

ܚܩܠܐ *field;* ܢܦܫܐ *soul;* ܟܬܦܐ *shoulder;* ܡܛܠܬܐ *bed.*

8. Some feminine nouns, having originally the sense of a *nomen unitatis,* have the feminine form in the singular but the masculine in the plural. Duval gives a list of sixty-four such nouns, in § 270. Among those occurring most frequently are:

ܐܒܢܐ *ell;* ܐܒܢܐ. ܟܪܣܐ *mantle;* ܟܪܣܐ.

ܒܝܥܬܐ *egg;* ܒܝܥܐ. ܡܠܬܐ *word;* ܡܠܐ.

ܓܢܬܐ *garden;* ܓܢܐ. ܥܢܒܬܐ *grape;* ܥܢܒܐ.

ܕܡܥܬܐ *tear;* ܕܡܥܐ. ܓܘܪܠܐ *lot;* ܓܘܪܠܐ.

ܚܛܬܐ *wheat;* ܚܛܐ ܫܒܬܐ *sabbath;* ܫܒܬܐ.

ܛܦܬܐ *drop;* ܛܦܐ. ܫܥܬܐ *hour;* ܫܥܐ.

9. Some nouns have treated the ـَـ of the fem. sing. as a radical and have their plurals as if masculine, *e. g.*

ܒܙܐ *booty;* ܒܙܐ. ܡܟܣܐ *tribute;* ܡܟܣܐ.

ܒܥܬܐ *request;* ܒܥܐ. ܩܘܪܒܢܐ *sacrifice;* ܩܘܪܒܢܐ.

ܙܥܩܬܐ *cry;* ܙܥܩܐ. ܦܘܠܚܢܐ *care;* ܦܘܠܚܢܐ.

ܚܙܘܬܐ *view;* ܚܙܘܬܐ. ܨܠܘܬܐ *cry;* ܨܠܘܬܐ.

10. Some nouns are masculine in form but feminine in gender, *e. g.* ܒܐܪ *well;* ܒܪܟ *knee.* (See full list in Nöld. § 84.)

11. Some nouns have two plurals, sometimes the same, sometimes different in meaning. (See Duval § 272) *e. g.*

ܥܝܢ *eye, spring;* ܥܝܢܐ *eyes;* ܥܝܢܬܐ *springs.*

ܐܕܢ *ear;* ܐܕܢܐ *ears;* ܐܕܢܬܐ *handles.*

ܐܝܕ *hand;* ܐܝܕܐ *hands;* ܐܝܕܘܬܐ *handles.*

ܪܘܚܐ *wind, spirit;* ܪܘܚܝ *winds;* ܪܘܚܬܐ *spirits.*

ܒܝܬܐ *dwelling;* ܒܝܬܝ *dwellings;* ܒܝܥܐ *convents.*

ܪܒܐ *great;* ܪܒ or ܪܒܝܐ *great;* ܪܒܢܐ *masters;* ܪܒܘܬܢܐ *magnates.*

12. Some nouns are of common gender, *e. g.*

ܒܥܝܪܐ *cattle;* ܒܝܬܐ *dwelling;* ܣܝܦܐ *sword;* ܣܗܪܐ *moon;*

ܫܡܫܐ *sun;* ܪܩܝܥܐ *firmament;* ܫܡܝܐ *heaven;* ܪܘܚܐ *wind.*

13. Before the feminine ending, many nouns insert a Yudh.

(1) Words ending in ـܐ or ـܬܐ, *e. g* ܩܛܝܠܐ *murdering,* f. ܩܛܝܠܬܐ; ܡܠܟܐ *little king;* ܡܠܟܬܐ *little queen.*

(2) Probably nouns of the form ḳâṭûl *e. g.* ܩܛܘܠܐ *murderer,* ܩܛܘܠܬܐ; ܚܠܦܘܬܐ *transitory things.*

(3) The adjective ܙܥܘܪ *small,* anywhere except in the emphatic singular which is ܙܥܘܪܐ.

14. A few nouns insert Hê before the plural ending, *e. g.* ܐܒܗܬܐ or ܐܒܗܬܐ *fathers,* sing. ܐܒܐ; ܐܝܕܝܗܝ *handles,* sing. ܐܝܕܐ *hand;* ܚܡܝܗܝ *fathers in law,* sing. ܚܡܐ; ܫܡܗܬܐ or ܫܡܗܬܐ from ܫܡܐ *name;* ܐܡܗܬܐ or ܐܡܗܬܐ *mothers* from ܐܡܐ; ܐܪܟܬܐ *anvils,* sing. ܐܪܟܐ.

15. Nouns which had a letter assimilated, or dropped, in the singular, often preserve it in the plural, *e. g.* ܓܦܢܐ *vine* ܓܦܝܢܐ; ܓܒܐ *cheese* ܓܒܝܢܐ; ܐܬܘܪܐ *brick* ܐܬܘܪܬܐ; ܐܚܐ *sister* ܐܚܬܐ; ܝܡ *sea* ܝܡܐ; ܥܡ *people;* ܥܡܡܐ.

16. The original emphatic plural ending ـܐ is still preserved in a few nouns, *e. g.* ܒܢܐ *sons;* ܡܝܐ *water;* ܫܡܝܐ *heaven;* ܫܢܝܐ *years;* ܐܝܕܝܐ *hands;* ܐܢܝܐ *kinds;* ܕܕܝܐ *breasts;* ܐܬܪܝܐ *curtains;* ܡܚܝܐ *price;* ܐܠܦܐ *thousands,*

17. Some nouns have but one state.

(1) Feminine nouns in ـܐ are always in the absolute state, *e. g.* ܫܠܘܐ *quail;* ܩܠܐ *contract.*

(2) Some which have Waw for the third radical are used in the emphatic state only, *e. g.* ܫܒܬܐ *cessation;* ܝܩܪܐ *splendor.*

§ 87. Peculiar Anomalies of Nouns.

1. ܐܒܐ *father;* ܐܚܐ *brother* and ܚܡܐ *father in law,* have the forms ܐܒܗ, ܐܚܗ, ܚܡܗ before suffixes, except before the 1st sing. suffix where they

have ܐܲܒ, ܐܲܒ, ܫܲܒ. The plural are ܐܲܒ̈ܵܬ, ܐܲܒ̈ܵܬ or ܐܲܒ̈ܵܘܬ, and ܫܲܒ̈ܵܬ, *see* § 86. 14.

2. ܐܝܕ (for ידא § 24. 3, Note 1) *hand;* in construction with ܒ or ܟ, ܒ, elsewhere ܐܝܕ. Plur. ܐܝ̈ܕ, ܐ̈ܝ̈ܕ or in a figurative sense ܐ̈ܝ̈ܕ, *see* § 86. 14.

3. ܐܲܒ̈ܵܕ *nation, see* § 86. 3.

4. ܐܲܚ̈ܪ, pl. ܐ̈ܚ̈ܪ̈ܢ *other, see* § 86. 1, Note.

5. ܐ̈ܠ *thousand;* ܐ̈ܠ̈ܦ, Pl. ܐ̈ܠ̈ܦ̈ܵܬ, ܐ̈ܠ̈ܦ̈ܵܬ.

6. ܐ̈ܲܢ, ܐ̈ܲܢ̈ܕ *anvil;* Pl. ܐ̈ܲܢ̈ܘ̈ܬ § 86. 14.

7. ܐ̈ܡ *mother;* Pl. ܐ̈ܲܡ̈ܘ̈ܬ or ܐ̈ܲܡ̈ܵܬ § 86. 14.

8. ܐ̈ܢ̈ܬ *woman;* Pl. ܢ̈ܫ̈ܵܬ.

9. ܐ̈ܦ̈ܢ *face;* (R. אנף) singular in use ܦ̈ܵܐ (Heb. פָּאָה).

10. ܒ̈ *son;* ܒ̈ܪ̈ܗ *his son;* ܒ̈ܪ̈ܟ *your son;* Pl. ܒ̈ܢ̈ܝ̈, ܒ̈ܢ̈ܝ̈ܬ, ܒ̈ܢ̈ܬ.

11. ܒ̈ܲܪ̈ܬ *daughter,* cons. ܒ̈ܲܪ̈ܬ; ܒ̈ܲܪ̈ܬ̈ܝ *my daughter;* ܒ̈ܲܪ̈ܬ̈ܟ *thy daughter;* Pl. ܒ̈ܢ̈ܵܬ, ܒ̈ܢ̈ܵܬ̈ܗ, ܒ̈ܢ̈ܵܬ̈ܟ.

12. ܒܹ̈ܝ̈ܬ *house* (Mt. 12. 25 ܒܹ̈ܝ̈ܬ), cons. ܒ̈ܲܝ̈ܬ; ܒ̈ܲܝ̈ܬ̈ܗ *his house;* Pl. ܒ̈ܵܬܹ̈ܝ̈.

13. ܕ̈ܡ ܕ̈ܡ̈ *blood;* ܕ̈ܡ̈ܝ *my blood;* ܕ̈ܡ̈ܟ *thy blood,* Pl. ܕ̈ܡ̈ܵܬ.

14. ܓ̈ܢ *kind,* cons. ܓ̈ܢ (Nestorian ܓ̈ܢ); Pl. ܓ̈ܢ̈ܵܬ, ܓ̈ܢ̈ܵܬ, ܓ̈ܢ̈ܵܬ.

15. ܚ̈ܕ̈ܫ *new* ܚ̈ܲܕ̈ܫ, Pl. ܚ̈ܲܕ̈ܫ̈ܵܬ. Fem. sing. ܚ̈ܲܕ̈ܫ̈ܬ, Pl. ܚ̈ܲܕ̈ܫ̈ܵܬ, § 17. 3.

16. ܐ̈ܚ̈ܬ *sister;* ܐ̈ܚ̈ܬ̈ܝ *my sister,* Pl. ܐ̈ܲܚ̈ܘ̈ܬ; § 86. 3.

17. ܬ̈ܲܒ̈ܵܐ *breast,* Pl. ܬ̈ܲܒ̈ܵܐ § 86. 2 but also ܬ̈ܲܒ̈ܵܬ̈ܗ̇ ܬ̈ܲܒ̈ܵܬ̈ܗ̇ *their breasts* Lk. 23. 48.

18. ܛ̈ܠ̈, f. ܛ̈ܠ̈ܝ̈ܐ *young* forms the plural ܛ̈ܠ̈ܝ̈ܐ ܛ̈ܠ̈ܝ̈ܐ ܛ̈ܠ̈ܝ̈ܐ as also in the meaning "*servant*"; but when it means "*boy*", „*girl*", it forms the plural ܛ̈ܠ̈ܝ̈, ܛ̈ܠ̈ܝ̈ܬ̈ܐ f. ܛ̈ܠ̈ܝ̈ܬ̈ܐ.

19. ܠ̈ܝ̈ܠ̈ܐ or ܠ̈ܝ̈ܠ̈ܝ̈ *night* (abs. ܠ̈ܝ̈ܠ̈ܐ or ܠ̈ܝ̈ܠ̈ܐ) Pl. ܠ̈ܝ̈ܠ̈ܵܬ.

20. ܡ̈ܐ *hundred. Nomen unitatis* ܡ̈ܐ̈ܐ, ܡ̈ܐ̈ܬ̈ܝ 200, ܡ̈ܐ̈ܬ̈ܵܬ (for ܡ̈ܐ̈ܐ̈ܵܬ) *hundreds.*

21. ܫ̈ܒ̈ܥ̈ܬ̈ܐ *oath* (R. ܫ̈ܒ̈ܥ̈), Pl. ܫ̈ܒ̈ܥ̈ܬ̈ܵܬ.

22. ܡ̈ܝ̈ܐ *water* abs. ܡ̈ܝ̈ܐ cons. ܡ̈ܝ̈. With suff. ܡ̈ܝ̈ *my water,* ܡ̈ܝ̈ܟ or ܡ̈ܝ̈ܟ *thy water* &c.

23. ܡܪܝܐ or ܡܪܐ *lord*, cons. ܡܪܝ, ܡܪܝ *my lord;* ܡܪܝܗܘܢ *their lord*, Pl. ܡܪܘܬܐ or ܡܪܘܐ, abs. ܡܪܘܬ, cons. ܡܪܘܬ, (ܡܪܘܗܝ is also used). Fem. ܡܪܬܐ, ܡܪܬ, ܡܪܬܐ.

24. ܣܦܐ *lip;* ܣܦܝ, ܣܦܟ, ܣܦܬܐ § 86. 3.

25. ܩܣܛܐ *cucumber*, Pl. ܩܣܛܐ Num. 11. 5, ܩܣܛ, Also ܩܣܛܝܐ.

26. ܡܕܝܢܬܐ *city;* abs. ܡܕܝܢ, cons. ܡܕܝܢܬ or ܡܕܝܢ, Pl. ܡܕܝܢܬ, constr. ܡܕܝܢܬ. Pl. with suff. ܡܕܝܢܬܗܘܢ or ܡܕܝܢܗܘܢ. Other plurals ܡܕܝܡܐ and ܡܕܝܢܣ (this last is an imitation of the Greek. So also ܓܢܢ *gardens*). ܡܕܝܢܬܐ is a collective, *see* § 90. 1.

27. ܪܒ *great*, f. ܪܒܬܐ, Pl. ܪܒܪܒܐ (for ܪܒܪܒܐ). But in the sense of "*magnates*", the plural is ܪܒܘܬܢܐ, f. ܪܒܘܬܢܝܬܐ; in the sense of "*teachers*", it is ܪܒܢܐ, In certain constructions ܪܒܐ is used, *e. g.* ܪܒܐ ܟܘܢܐ (27:14), ܪܒܐ ܒܝܬ (Gal. 4:2).

28. ܫܡܝܐ *heaven;* ܫܡܝܟ, ܫܡܝܟ, ܫܡܝܗܘܢ. According to some, when ܫܡܝܐ has rebbuy, it means *heavens*, *e. g.* Mk. 1:10, Acts 7:56. According to form, it is always plural.

29. ܫܡܐ *name;* cons. ܫܡ, ܫܡܟ *thy name.* Pl. ܫܡܗܬܟ, § 86. 14 or ܫܡܗܬܟ.

30. ܫܢܬܐ *year;* abs. ܫܢ, cons. ܫܢܬ. Pl. ܫܢܝܢ, ܫܢܝ, ܫܢܬ (ܒܢܝ ܫܢܬ Gal. 2:14 sons of my years, *i. e.* my contemporaries).

31. ܐܫܬ *foundation*, whose plural is ܐܫܬܘܬܐ, is cons. of ܐܫܬܐ. The Olaph is prosthetic, *see* § 19. 1.

32. ܬܕܝ *breast*, Pl. ܬܕܝ, ܬܕܝܗ, ܬܕܝܗܘܢ (Rev. 1:13).

§ 88. The Numerals.

I. THE CARDINALS.

A.

	masc.	fem.		masc.	fem.
1	ܚܕ	ܚܕܐ	6	ܫܬ (ܐܫܬܐ)	ܫܬ
2	ܬܪܝ	ܬܪܬܝ	7	ܫܒܥ	ܫܒܥ
3	ܬܠܬܐ	ܬܠܬ	8	ܬܡܢܝ	ܬܡܢܐ
4	ܐܪܒܥ	ܐܪܒܥ	9	ܬܫܥ	ܬܫܥ
5	ܚܡܫ	ܚܡܫ	10	ܥܣܪ	ܥܣܪ

B.

	masc.	fem.		masc.	fem.
11	ܥܣܪ	ܥܣܪܬ	15	ܫܒܥܣܪ	ܫܒܥܣܪܬ
12	ܬܪܬܥܣܪ	ܬܪܬܥܣܪܬ	16	ܫܬܣܥܣܪ	ܫܬܣܥܣܪܬ
13	ܬܠܬܣܥܣܪ	ܬܠܬܣܥܣܪܬ	17	ܫܒܥܣܪ	ܫܒܥܣܪܬ
14	ܐܪܒܥܣܪ	ܐܪܒܥܣܪܬ	18	ܬܡܢܥܣܪ	ܬܡܢܥܣܪܬ
			19	ܬܫܥܣܪ	ܬܫܥܣܪܬ

C.

20	ܥܣܪ	50	ܚܡܫܝܢ	80	ܬܡܢܝܢ	200	ܡܐܬ (ܡܐܬܝ)
30	ܬܠܬܝܢ	60	ܫܬܝܢ	90	ܬܫܥܝܢ	300	ܬܠܬܡܐܬ
40	ܐܪܒܥܝܢ	70	ܫܒܥܝܢ	100	ܡܐܐ	1000	ܐܠܦ
				10000	ܪܒܘ.		

Remark 1.—For the Masculine from fourteen to nineteen, forms with a ܠ inserted may be used, *e. g.*

ܐܪܒܥܬܥܣܪ or ܐܪܒܥܥܣܪ *fourteen;* ܚܡܫܬܥܣܪ *fifteen;* ܫܬܬܥܣܪ *sixteen;* ܫܒܥܬܥܣܪ or ܫܒܥܥܣܪ *seventeen;* ܬܡܢܬܥܣܪ *eighteen;* ܬܫܥܬܥܣܪ or ܬܫܥܥܣܪ *nineteen.*

Remark 2.—The emphatic form ܬܪܬܥܣܪ *"the twelve"* is used of the twelve apostles. *E. g.* 25:5; John. 20:24.

Remark 3.—We sometimes find the construct in ܠ, *e. g.*

ܥܣܪ ܕܒܝܬ ܐܪܥܐ *Decapolis* (Mt. 4:25).

ܐܪܒܥ ܪܘܚܬ ܫܡܝܐ *four winds* (Mt. 24:31).

ܐܪܒܥ ܪܓܠܝ ܘܙܚܠܐ *quadrupeds* (Acts 10:12).

Remark 4.—We find the emphatic forms ܐܪܥܣܐ, ܚܡܫܣܐ, ܫܬܣܐ, ܫܒܥܣܐ and ܬܫܥܣܐ, used to denote the day of the month, *e. g.*

ܥܣܪܐ ܒܗ ܒܫܒܥܐ (Lev. 16:29; Num. 29:7).

Remark 5.—The Absolute state of masculine numbers from one to fifteen, when preceded by the preposition ـــ means „*on the first*", „*second*" &c, *e. g.*

ـــ ـــ (Gen. 7:11).

ـــ (John. 20:1).

Remark 6.—For the numerals with suffixes, the following examples will suffice to show the forms:—

ـــ *both of them* (5:7). ـــ *both of them* (f.).

ـــ (1 John. 5:7).

ـــ (Mk. 13:27).

ـــ (Mt. 22:26).

It will be seen that they take a fem. plur. form before suffixes, except ـــ and ـــ which though dual take a masc. plur. form before suffixes.

II. THE ORDINALS.

Except ـــ, (f.) ـــ *first* and ـــ, (f.) ـــ *second*, the ordinals are formed from the radicals of the cardinals by appending ـــ and inserting ـــ after the second radical, *e. g.* ـــ (Rev. 6:5); ـــ (Rev. 6:7).

Remark 1.—Occasionally ـــ *the 20th;* ـــ *the 10000th* and the ordinals of the other cardinals, except of ـــ 100 and ـــ 1000, are found.

Remark 2.—By appending ـــ to the ordinals, adverbs denoting order may be formed, *e. g.* ـــ *in the 3rd place.* ـــ and ـــ are also thus appended, *e. g.* ـــ *at first;* ـــ *at last;* ـــ *for the third time.*

Remark 3.—From the radicals of the cardinals from 3 to 9 fractional numbers may be formed by inserting ـــ after the first radical, *e. g.* ـــ *one third;* ـــ *one fourth.*

§ 89. Particles.

A. ADVERBS.

1. ܟܺܐܢ (24:13); ܡܰܐ (25:14); ܫܳܐ (28:14); ܠܳܐ (3:9); ܡܶܢ̈ܵܐ (26:5); ܡܶܥܟܰܐ (Acts 11:26).

2. ܥܰܕ ܡܺܐ (Lk. 1:2); ܥܰܕ ܟܰܕ (Mk. 9:8); ܟܺܐ ܕܡ̈ܵܐ (Mk. 4.22); ܥܰܕ ܗ̈ܵܐ (23:19).

3. ܕܡ̈ܺܐ (Acts 11:17); ܡ̈ܶܢ̈ܵܐ (Mt. 14:33); ܟܺܐ ܕܡ̈ܵܐ (Mt. 1:19).

4. ܐ̈ܵܦ (23:5); ܐ̈ܵܦ̈ (23:7); ܟܰܕ (23:11); ܒ̈ (23:5); ܗ̈ܵܐ (23:19); ܫ̈ܶܒ (24:2); ܒ̈ (25:18); ܐ̈ (Mt. 11:9).

5. ܘ *and;* ܐ̈ *or;* ܐ̈ *also;* ܐ *if;* ܕ *that;* ܥܰܕ *until;* ܟ̈ =*μέν;* ܓ̈ =*γάρ.*

1. Some masculine nouns in the absolute state and some feminines in the construct state are used as adverbs.

2. A phrase formed by a preposition with its noun may be used as an adverb.

3. Many adverbs are formed by appending ܐ̈ to adjectives.

4. There are many proper adverbs, simple and compound, especially adverbs of place, time, affirmation, negation, hypothesis, comparison and interrogation.

5. The conjunctions are mostly adverbs. The relative ܕ is employed as a conjunction either alone or after a particle.

B. PREPOSITIONS.

1. ܥܰܕ *until;* ܒ̈ *between;* ܥ̈ *upon;* ܡ̈ *from;* ܥ̈ *with.*

2. ܩ̈ *in the sight of;* ܥ̈ *above;* ܒ̈ *after;* ܒ̈ ܠ̈ *without.*

3. ܒ̈ (23:7); ܒ̈ (Mt. 4:20); ܒ̈ (Lk. 7:38); ܒ̈ (John. 1:15); ܒ̈ (Mt. 4:6); ܒ̈ (14:14).

Prepositions are simple (1) or compound (2). They are mostly the construct of nouns. With suffixes some take the sing. others the plural construct form.

Remark 1.—For the inseparable prepositions, *see* § 34.

Remark 2.—For the prepositions with suffixes, *see* §§ 36. 3, 77. 4.

Remark 3.—Special peculiarities belong to the following prepositions.

1. ܐܝܟ *as, like,* takes the form ܐܝܟܕ before suffixes, *e. g.* ܐܝܟܕܝ (John. 8:55).

2. ܒܝܬ *between,* with suffixes takes a plur. cons. masculine or feminine, *e. g.* ܒܝܢ (Mt. 18:15); ܒܝܢܬܟ (Mt. 20:26).

3. ܒܠܚܘ *only,* takes pronominal suffixes like a plural noun ܒܠܚܘܗܝ (Mt. 4:10). So also ܒܠܚܘ, *e. g.* ܒܠܚܘܗ (John. 8:9).

4. ܩܕܡ *before,* with suffixes appended by means of a vowel becomes ܩܕܡ § 31. 1, but before others remains unchanged, *e. g.* ܩܕܡܗ (Mt. 14:24); ܩܕܡܟܝ (Mt. 21:2).

5. ܒܪ with suffixes usually becomes ܒܪ, *e. g.* ܒܪܫܟ (Lk. 5:25).

6. ܐܠܗ takes the fem. plur. form before suffixes, *e. g.* ܐܠܗܝܢ (Mt. 5:11); ܐܠܗܟܝ (Phil. 2:19).

C. ܐܬ.

ܐܬ, the sign of the direct object (=Targ. ית, Heb. אֵת), is found only in about a dozen places in the Old Testament in the Peshito version, *e. g.* Gen. 1:1.

SYNTAX.

§ 90. The Noun Used Collectively.

1. ܒܥܝܪܐ *cattle* (Gen. 2:20); ܓܥܪܐ *a herd of cattle* (Mt. 8:30).

ܥܢܐ *flock* (John. 10:12); ܪܡܫܐ *reptiles* (Gen. 1:24).

ܣܘܣܝܐ *horses* (Rev. 9:7); ܩܪܝܬܐ *villages* (Mt. 14:15).

2. ܨܦܪܐ (Mt. 6:26) *birds* [*i. e.* the genus, *bird*], (Rev. 18:2=*bird*); ܨܦܪܐ (Jam. 3:7) *birds;* ܫܘܫܢܐ *the lily, a lily,* ܫܘܫܢܬܐ *the lilies* (Mt. 6:28).

3. ܥܡܐ *the people* (Mt. 4:16); ܥܡܡܐ (Mt. 12:18) *peoples.*

ܥܨܐ *wood;* ܐܓܪ *timber.*

ܚܛܐ *wheat;* ܚܛܬܐ *wheat corn.*

ܐܲܪܒܶܐ *locusts* (Ex. 10:12); ܐܲܪܒܶܐ (Mt. 3:4; Rev. 9:7).

ܠܶܚܡܐ *bread* (Mt. 4:3); ܠܚܡ̈ܐ *loaves* (Mt. 14:19).

4. *a.* ܒܝܬܐ—ܒܹܝܬ̈ܐ (Mt. 8:30); ܐܲܪܥܐ—ܐܲܪܥ̈ܐ (Mt. 4:16).

b. ܗܵܕܵܐ ܥܲܦ̈ܪܵܐ ܕܫܡܝܵܐ (Mt. 6:26); ܥܲܦ̈ܪܵܐ ܕܫܡܝܵܐ (Mt. 13:4).

Collective nouns are those that are singular in form but plural in sense.

1. Collective nouns which have no plural are usually marked by Rebbuy, § 13.

2. Some nouns in the singular may denote either a collective or an individual idea; and in the plural, a number of individuals.

3. Many nouns in the singular are collective, even when Rebbuy is not employed; the plural denoting either a number of individuals, or a number of collectives.

4. Collective nouns have verbs and adjectives either in the singular or plural. Compare § 121. 2.

Remark 1.—Those nouns which are always collective have a different word to denote the individual, *e. g.* ܥܲܢܵܐ *flock* (John 10:3), but ܥܲܢ̈ܵܗ *his sheep* id. ܣܘܣܝܵܐ *horses;* ܣܘܣ̈ܵܐ *horse* (Rev. 6:2).

Remark 2.—ܐܢܫ in the emphatic state is used as a singular in the phrase ܒܪ̈ܢܫܐ (also written ܒܪ̈ܢܵܫܐ Mt. 15:20) *man* (Mt. 12:12); ܐܢܫ means "*some one*", *e. g.* Mt. 28:35; ܐܢ̈ܫܐ means "*some*", *e. g.* ܐܢ̈ܫܐ (John. 4:30; Mt. 27:47).

§ 91. Gender of Nouns.

1. ܐܢܫ *man;* ܒܪ *son;* ܒܣܪ *flesh.*

2. (1) ܐܡ *mother;* ܐܵܬܵܢ *she-ass;* ܣܘܣܬܵܐ *mare.*

ܦܪܣܩܠܐ *Priscilla;* ܓܡܠܐ *camel;* ܐܵܬܵܢ *ass.*

(2) *a.* ܐܲܪܟ̈ܐ *ship;* ܥܲܠ̈ܥ *rib.*

ܕܒܪ̈ܬܐ *bee;* ܒܪ̈ܬܐ *herd;* ܓܘ̈ܕܐ *troup.*

b. ܫܘܫܢ̈ܐ *lily;* ܥܲܕ̈ܫ *lentil.*

c. ܐ̈ܕܢ *ear;* ܐ̈ܝܕ *hand;* ܐ̈ܦ *palm;* ܟ̈ܬܦ *shoulder.*

ܐ̈ܦ *wing.*

(3) ܐܲܪܟ̈ܐ *ship;* ܟ̈ܪ *talent.*

ܡܕܥܐ *burden;* ܫܥܦܐ *handful;* ܓܠܓܠܐ *wheel.*

ܥܪܣܐ *bed;* ܪܚܝܐ *millstone;* ܣܟܝܢܐ *knife.*

ܪܘܡܚܐ *lance;* ܟܘܬܢܐ *tunic.*

(1) ܢܘܪܐ *fire;* ܐܒܢܐ *stone.*

ܡܕܒܪܐ *desert;* ܬܝܡܢܐ *south;* ܥܢܢܐ *cloud.*

ܥܪܒܠܐ *tempest;* ܟܝܢܐ *pleiades;* ܢܦܫܐ *soul.*

ܢܫܡܬܐ *breath;* ܪܘܚܐ *spirit.*

ܫܡܫܐ *sun;* ܪܩܝܥܐ *firmament.*

(5) ܐܡܝܢ (Jon. 3:3); ܡܓܘܣ (Mt. 2:6); ܐܠܦ *Olaph.*

1. The names of male beings and most nouns without a distinct feminine ending are masculine.

2. Under feminine nouns are included:—

(1) All denoting feminine beings.

Remark—ܓܡܠܐ *camel* and ܐܬܢܐ *ass*, when they denote males, are masculine.

(2) *a.* Many words which do not denote feminine beings but which have feminine endings.

b. Especially names of vegetables.

c. Members of the body.

(3) Names of vessels, weights, measures, articles of furniture, utensiles, instruments and clothing.

(4) Names of the elements, of natural phenomena and objects of spirit, matter and place.

(5) Names of countries, cities and towns and the names of the letters of the alphabet.

3. (1) ܛܒ (Gen. 1:5); ܛܒ *good;* ܒܝܫ *bad* (Mt. 27:23); ܛܒܬܐ *the good;* ܒܝܫܬܐ (Mt. 6:34).

(2) ܛܒܬܐ *bona;* ܐܠܝܢ *these;* ܗܠܝܢ ܕܐܝܟ ܕ (2 Cor. 5:10); *omnia haecce mala.*

4. ܒܝܫܬܐ *enmity* (Luk. 23:12) is feminine; ܒܝܫܐ *enemy* (Mt. 13:28) is masculine.

3. The neuter is expressed in Syriac only in the Interrogative pronoun, *i. e.* ܡܢ, ܡܐ, ܡܕ=*what?* ܡܢ=*who?*

(1) In the singular either a masculine or feminine form may take its place.

(2) In the plural, the feminine is always used for it.

4. The gender of compound nouns is indicated by the second noun.

Remark—This rule is sometimes violated as in Acts 16:26 ܫܬܐ is masculine plural from ܐܬܐ f. *wall.*

5. Plural nouns whatever their ending follow the gender of the singular, *e. g.* ܟܬܒܐ and ܐܒܗܬܐ are masculine because their singular is masculine. ܗܢ and ܗܢܘܢ from the singulars ܗܘ and ܗܝ are feminine.

6. Nouns used figuratively are often given the gender of the things which they represent, *e. g.* ܡܠܬܐ *word,* when used for the Logos, (John. 1:1), is masculine, elsewhere, feminine. ܫܒܥ ܫܢܝ (Rev. 13:1) is masculine though each noun is feminine.

§ 92. Number.

1. (1) ܝܡܡܐ (Gen. 1:15); ܢܘܪܐ (Gen. 1:14); ܐܪܥܐ (Gen. 1:2); ܫܢܝܢ (Gen. 1:14); ܫܡܝܐ.

(2) ܥܕܬܐ *flock;* ܣܓܝܐ *many;* ܫܪܝ *the rest.*

(3) ܒܟܠ ܐܬܪ (Mt. 24:7) *in every place;* ܕܢܪ ܕܢܪ (Mt. 20:9) *a penny each;* ܟܠ ܟܠ (Mk. 2:17) *various deseases;* ܫܢܝ ܫܢܝ (Spic. Syr. 13:17) *in different places;* ܡܢ ܡܢ (Acts 10:23) *some;* ܡܕܡ ܡܕܡ (Spic. Syr. 2:27) *whatsoever, anything.*

(4) ܬܪܝ ܐܕܡܐ *two Adams;* ܬܪܝ ܢܘܢܐ *two Nuns;* ܚܡܫ ܓܪ *five gers.*

2. (1) ܡܝܐ *water;* ܫܡܝܐ *heaven;* ܐܦܐ *face.*

(2) ܚܪܝܪܘܬܐ (Rom. 8:2) *liberty;* ܚܝܐ (John. 1:4) *life;* ܪܚܡܐ (Rom. 1:31) *compassion.*

3. ܣܗܕܐ ܣܗܕܘܬܐ (Mt. 26:61) but ܣܗܕܐ ܣܗܕܘܬܐ (Mt. 28:20).

4. ܒܚܝܐ ܡܪܝ *I swear by the Lord* (Michaelis Chrest. 30).

5. (1) ܐܫܬܐ *foundations* (Lk. 6:48) [sing. ܐܫܬ]; ܒܥܠܝ ܕܒܒܐ *enemies* (Rom. 5:10).

(2) *a.* جمد مصّوْا *tombs* (Mt. 27:52); جمد مصّشت (Lk. 12:18).

b. صلّت مُحكيه *his counsellors* (Acts 25:12).

c. وْحت مُحّنا *chief priests* (Mt. 27:1).

6. وْسعْا *womb;* وْسّعْا *compassion.*

1. The plural idea is denoted in one of four ways.

(1) By means of the plural affixes, § 76. 3, 4.

(2) By means of words which have a collective signification, *see* § 90.

(3) By the repetition of a word without a connective.

(4) In the case of proper names, most of the letters of the alphabet, and the particle ـمـ, by the numerals.

2. In a few words the plural termination is employed for the designation of ideas which are singular; especially is this the case

(1) To denote portions of space.

(2) To denote abstract ideas.

3. Some nouns have a plural of paucity, *i. e.* a plural to denote that from two to ten of a thing are meant.

4. The plural of majesty occurs only in the Hebrew word for *Lord, e. g.* إ؛دلب (Did. 82:15).

5. Compound ideas form their plural either by pluralizing the second or the first or both. When the word is a true compound, the second part only is pluralized.

6. The plural form of certain nouns often conveys a shade of meaning different from the singular.

7. The feminine plural of a noun is sometimes used in a different sense from the masculine plural, *see* § 86. 11.

§ 93. Determination.

I.

1. (1) *a.* عثمْ صفْ *in all evils* (Prov. 5:14); but كفْ مُحمعنْا *to all believers* (Aphr. 202:1).

b. هُمعْلِمي ـزْمي هُكمي *these two commandments* (Mt. 22:40).

c. صعْا إسعيّتْمي *how many baskets?* (Mt. 16:10); عْاسْا هُمكْمي *by what authority?* (Mt. 21:23); أمْا ـزْمّمت *what torment?* (Spic.

Syr. 40:20). But ܒܩܠܐ ܚܕ *with one voice* (Acts 19:34); ܟܡܐ ܕܡܬܐ *how much expense* (Jos. Styl. 15:18); ܐܝܢܐ ܦܩܕܢܐ *which commandment?* (Mt. 22:36).

(2) ܟܬܒܐ ܕܡܪܝܐ *the Scripture-text;* ܐܢܫܐ ܗܘ *the Theanthropos.*

(3) ܕܝܢܪ ܕܝܢܪ *to every one a penny.*

(4) ܫܠܘܐ *the quail;* ܛܥܘܬܐ *the error;* ܨܒܝܬܐ *the secret.*

2. (1) ܡܘܬܐ *death;* ܐܪܝܐ *lion;* ܬܘܪܐ *bull;* ܚܡܬܐ *heat;* ܐܬܪܐ *situation.*

(2) ܠܐ ܟܣܦܐ (Is. 55:1) *without money;* ܠܐ ܪܚܡܢ (Rom. 1:31) *unmerciful;* ܠܐ ܚܛܝܐ (John. 8:1) *without sin;* ܠܐ ܚܝܐ (Ex. 21:11); ܠܐ ܥܠܘܬܐ *without offence* (Didasc. 14:19); ܠܐ ܡܕܒܪܢܐ *without a guide* (Sp. Syr. 43:4).

Nouns were originally made definite by putting them in the emphatic state; but in almost all cases the emphatic and absolute states have come to lose all distinction as to definiteness, so that:

1. Nouns in the *absolute* state are often definite.

(1) *a.* After ܟܠ *all.*

b. With numerals.

c. With ܟܡܐ *how much? how many?* and ܐܝܢܐ *which? what?*

(2) In some compound words, which are definite, the absolute state always occurs in the second noun.

(3) A noun repeated in a distributive sense is generally in the absolute state, *see* § 92. 1, (3).

(4) In nouns where the emphatic state is not found, the absolute serves for both, *see* § 86. 6.

2. Nouns in the emphatic state are often indefinite.

(1) All nouns which have lost the absolute state may be indefinite in the emphatic which has taken its place.

(2) In negative expressions the noun though indefinite is often in the emphatic state.

Remark—In most of the above cases the other state, if found, would be equally proper.

II.

1. (1) ܐܵܦ ܡܸܠܠܹܗ ܓܸܒܪܵܐ ܐܸܠܡܵܐ *the mute man spake* (Mt. 9:33).

ܐܵܦ ܬܸܢܝܵܢܵܐ ܬܸܫܥ ܐܸܬ *she placed the second* (Addai the Ap. 14:10); ܐܸܠܝܢ ܕܐܟܠ ܐܸܢܫܹ̈ܐ ܗܵܠܹ̈ܝܢ *but the men who ate* (Mt. 14:21). (*See also* John. 18:16, 4:49.)

(2) ܐܵܦ ܗܵܐ ܟܘܟܒܵܐ ܕܚܙܝܬ̈ܘܗܝ *and behold the star that they saw* (Mt. 2:9).

ܐܵܦ ܐܲܚܵܐ ܕܥܡܝ ܗܘܵܐ ܠܝ *the brother who was with me* (Joshua the Sty. 29:15). (*See also* John. 5:9.)

(3) ܐܵܦ ܡܸܠܬܵܐ *and the word* (John. 1:1); ܐܵܦ ܬܠܡܝܕܹ̈ܐ *and the disciples* (Mt. 14:19); ܐܵܦ ܩܝܬܪܵܐ ܠܵܐ ܝܕܥ̈ܵ *and the cithara knew not* (Sp. Syr. 4:17).

(4) ܐܵܦ ܗܵܕܵܐ ܐܢܬ ܡܨܲܐ ܐܵܦ ܗܵܕܹ̈ܐ *and this thou art wishing* (J. S. 7:22).

ܐܵܦ ܗܵܠܹ̈ܝܢ ܐܸܢܫܹ̈ܐ (Ad. Ap. 10:20); ܐܸܢܘܢ ܐܵܦ ܗܵܠܹ̈ܝܢ *these men* (Sp. Syr. 9:4).

2. ܒܙܒܢܹ̈ܐ ܣܓܝܐܹ̈ܐ *many times* (Mk. 9:22); ܒܲܥܲܠ ܕܟܬ *suddenly* (Lk. 2:13).

To avoid the ambiguity arising from the emphatic state's losing its power of determination, nouns were often made definite by the personal or demonstrative pronoun.

(1) The demonstrative might precede its noun.

(2) The demonstrative might follow its noun.

(3) The personal pronoun preceded its noun.

(4) ܐܵܦ might be put before the demonstrative pronoun in order to make it emphatic.

2. The absolute state is yet used in cases which are necessarily indefinite, especially in adverbial phrases.

3. (1) ܚܙܘܬܵܐ ܫܪܝܪܬܵܐ *the true vision* (Sp. Syr. 22:6).

ܠܥܡܐ ܟܟܪܹ̈ܐ *to a strange people* (Ex. 21:8); ܠܒܘܫ̈ܵܐ ܪܟܝܟ̈ܵܐ *soft raiment* (Mt. 11:8); ܢܣܹ̈ܐ ܣܓܝܐܹ̈ܐ *many miracles* (John. 11:47); ܪܘܚܹ̈ܐ ܐܚܪܹ̈ܢ *other spirits* (Lk. 11:26).

Rem. 1.—ܬܪܝܢ ܢܫ̈ܐ *two women of rank* (J. S. 70:10). ܣܗ̈ܕܐ ܫܪ̈ܝܪܐ *true witnesses* (Aphr. 461:3).

Rem. 2.—ܫܒ̈ܥܐ ܐܚ̈ܪܢ̈ܐ *seven other spirits* (Mt. 12:45). (*See* Mt. 28:12, Gen. 41:18, Acts 9:43, 17:4.) ܙܗܒܐ ܠܐ ܙܥܘܪ *not a little gold* (J. S. 37:5).

Rem. 3.—ܬܪܥܐ ܬ̈ܪܝܢܐ *the second error* (Mt. 27:64): ܬܪܥܐ ܕܡܫܚܬܐ *the destructive error* (Ad. Ap. 22:5).

(2) *a.* ܒܗ̈ܡܬܐ (Gen. 3:11); ܡ̈ܝܐ ܓܢ̈ܒܐ ܡܬ̈ܩܢ̈ܐ *stolen waters are sweet* (Prov. 9:17). (*See also*, Gen. 1:2, 1:6, Mt. 12:34); ܚܛ̈ܗܝܢ ܢܦ̈ܫܢ ܣ̈ܓܝܐ *the diseases of our souls were many* (J. S. 21:4) (*See also*, 21:8,17.) ܐ̈ܒܪ̈ܝ ܐ̈ܒܪ̈ܝ ܢ̈ܛܪ̈ܝܢ *the limbs were kept* (J. S. 22:18).

b. ܒ̈ܝܫ̈ܐ ܗ̈ܘ ܒ̈ܝܫ̈ܐ ܐ̈ܒܪ̈ܝ ܗ̈ܘ *for their deeds were evil* (John 3:19); ܐ̈ܢܬ̈ܘܢ ܒ̈ܝܫ̈ܐ ܐ̈ܢܬ̈ܘܢ *Ye, who are evil* (Mt. 7:11). (*See also*, Mt. 12:34, Lk. 1:42, 11:13, 16:11); ܐ̈ܒܪ̈ܝ ܙ̈ܕܝܩ̈ܐ *Be ye ready* (Lk. 12:40); ܡ̈ܗܝܡ̈ܢܐ ܙ̈ܥ̈ܪ̈ܝܢ *the believers are few* (Ad. Ap. 9:17); ܫ̈ܪ̈ܝܪ̈ܐ ܗ̈ܢ *that they are true* (Sp. Syr. 18:7).

4. ܛ̈ܒ̈ܥ (Gen. 1:18); ܥ̈ܡ̈ܩ (J. S. 65:20); ܥ̈ܡ̈ܩ (J. S. 67:13); ܫ̈ܦ̈ܠ (=ταπεινός); ἀήρ.

3. (1) Attributive adjectives usually follow the determination of their nouns.

Rem. 1.—The noun is sometimes in the absolute and the adjective in the emphatic state.

Rem. 2.—The noun is sometimes in the emphatic and the adjective in the absolute state.

Rem. 3.—Nouns found in the absolute state only may have adjectives in the emphatic state.

(2) *a.* A predicate noun, adjective, or participle, is commonly put in the absolute state.

b. But the predicate is sometimes put in the emphatic, especially if

it is a substantive or if it is an adjective or participle taken as a substantive.

4. Pronouns are always determinate. Infinitives, the names of months, and most foreign words are indeterminate in form, even when determinate in sense. ܚܕ when used in connection with a numeral for a day of the week is unchangeabls, *e. g.* ܚܕ ܒܫܒܐ *Sunday* (Mt. 28:1); ܐܪܒܥ ܫܒܝܢ *Wednesday* (J. S. 62:2).

§ 94. Apposition.

1. ܡܥܪܒܐ ܪܘܚܐ (Mt. 10:4); ܪܘܚܐ ܕܡܥܪܒܐ *the west-wind* (Ex 10:19); ܒܪ ܐܢܫ (J. S. 84:7); ܫܘܠܝ ܢܘܪ *tails, burning firebrands* (Is. 7:4); ܚܡܫ ܡܐܐ ܗܘ ܫܘܥܐ ܕܚܡܪܐ *chickpeas were* 500 *numia a kab* (J. S. 34:20).

2. ܡܐܐ ܕܡܫܚܐ *a hundred measures of oil* (Lk. 16:6).

ܚܡܫ ܡܐܐ ܕܟܣܦܐ *five loads of silver coin* (J. S. 10:21).

3. ܛܒ ܛܒ *very good* (Kirsch Chrest. p. 130:12); ܒܝܫ ܒܝܫ *very bad* (S. S. 23:14, Mt. 4:24); ܚܕ ܚܕ *one by one* (John. 8:9, J. S. 77:2); ܒܐܪܥ ܐܝܒܘܗܝ ܒܐܪܥ ܡܘܐܒ *in the land of his enemies, in the land of Moab.*

4. ܩܕܡ ܗܘ ܠܡܦܪܩ ܠܗ *he was the first to save him* (J. S. 3:1).

ܗܘ ܗܡܢ ܐܬܚܪ ܗܘ ܐܝܟ ܕܐܫܬܕܐ *Haman remained, as an escaped one* (Aphr. 52:15); ܩܕܡ ܗܘ ܐܬܚܙܝ ܛܒ ܠܗ *he first showed good will* (J. S. 23:17); ܐܝܠܝܢ ܕܩܕܡ ܐܬܒܫܪ ܠܗܘܢ (=lit.) *and they who first had the gospel preached [to them].* (Heb. 4:6)

5. ܣܓܝ ܣܓܝ *many things* (Sp. Syr. 6:6); ܥܦܪ ܣܓܝ *much earth* (Mk. 4:5); ܡܥܢܝܘܬܐ ܙܥܘܪܐ *a little consolation* (J. S. 32:10); ܙܥܘܪ ܙܥܘܪ *the little light* (J. S. 31:15).

Rem. 1.—ܛܘܪ ܙܝܬܐ *the mount of Olives* (Mt. 21:1); ܙܝܬܐ ܛܘܪ *id* (Mt. 26:30); ܒܝܬ ܫܡܫ (J. S. 65:20).

Rem. 2.—ܬܠܬ ܡܐܢ ܚܛܐ *three measures of barley* (Rev. 6:6); ܚܒ ܦܘܠ *a kab of beans* (J. S. 34:20).

1. The first noun denotes a person or thing, the second defines it.

2. The second denotes the principal idea, the first defining its measure, weight &c.

3. The second noun is a repetition of the first for emphasis, distribution, or multiplication (*see* § 92. 1. (3); or the first word in a clause is repeated in order to add a new idea to it.

4. We meet occasionally with constructions similar to the Greek predicative, or modal accusative.

5. ܣܓܝ *many;* ܙܥܘܪ *little* and ܐܚܪܢ *other,* often stand before their noun; as also do other adjectives occasionally, *see* § 99. 1, *Rem.* 1.

Rem. 1.—Names of places and times are frequently connected by ʔ, or may be in simple construction, *see* § 96. A. B. The construction with ʔ is really a kind of apposition.

Rem. 2.—The thing contained may be connected with the thing containing by means of ʔ.

6. (1) ܟܠ ܗܢܐ ܢܚܡܬܐ *all this consolation* (J S 42. 14).

ܟܠ ܚܝܠܗ *all his army* (J. S. 88. 9).

ܒܟܠ ܐܪܥܐ *in all the land* (Lk. 4:25).

(2) ܫܩܠ ܟܣܦܐ *he cast the silver* (Mt. 27:5). (So Mt. 14:10, 26:51).

ܟܕ ܐܡܪ ܠܗ ܡܠܬܐ ܗܕܐ *when he told this word* (Aphr. 520:18).

(3) ܢܚܒܠ ܚܒܪܘܬܐ *he should destroy the friendship* (Ined. Syr. 8:16).

ܡܣܪ ܝܘܢܬܢ ܠܕܘܝܕ *Jonathan delivered David* (J. S. 2:18). (*See also* 12:9, 21:6).

(4) ܕܢܫܙܒ ܠܗ ܠܡܕܝܢܬܐ *that he would deliver the city* (J. S. 56:1).

6. (1) The second noun may be in apposition with the pronominal suffix of the first. So especially after ܟܠ meaning „*all the*".

(2) The noun may be in apposition with the pronominal suffix of the verb.

(3) The noun in apposition with the pronominal suffix of a verb is generally preceded by ܠ.

(4) Occasionally, we find a pronoun and a noun each preceded by لـ and both in apposition with the pronominal suffix of the verb.

§ 95. The Nominative Absolute.

1. لـهـ ܠܓܒܪܐ ܕܡܛܥܝܢ ܒܥܘܠܬܐ ܙܥܘܪܬܐ ܠܗ ܡܬܩܒܠ ܒܗ *For when a man has been turned from the little error, there is received by him etc.* (Sp. Syr. 22:3). (lit. *For a man when etc.*); ܐܒܢܐ ܕܒܢܝܐ ܗܘ ܗܘܐ ܠܪܝܫ ܙܘܝܬܐ *The stone which the builders rejected, it has become the head of the corner* (Mt. 21:42). (*See also* Mt. 4:10); ܐܦ ܚܢܢ ܐܝܟ ܕܐܬܒܫܪ ܠܢ (*lit.=*) *For we, also, we have been preached the gospel* (Heb. 4:2).

2. (1) لـهـ ܕܣܒܪ ܠܗ ܕܐܫܟܚ ܠܗ *he hoped that he had found the time* (J. S. 18:12); ܡܪܕܘ ܘܠܐ ܝܕܥܝ *rebellion, they know it not* (Aphr. 177 *ult.*); ܕܡܗ ܗܘ ܠܟܠܒܐ ܕܠܚܘ ܠܗ *his own blood, the dogs licked it up* (Aphr. 183:16).

(2) ܘܠܝ ܡܪܝܐ ܦܩܕ ܠܝ *and me, the Lord commanded me* (Deut. 4:14). ܐܝܠܝܐ ܕܪܕܦ ܐܝܙܒܠ ܠܗ *Elijah, Jezebel persecuted him* (Aphr. 123:18).

(3) لـهـ ܡܐ ܐܥܒܕ ܠܝܫܘܥ *to Jesus what shall I do to him?* (Math. 27:22). ܩܣܛܢܛܝܢ ܕܥܒܕ ܠܗ ܣܓܝ *Constantine he made a general* (J. S. 45:8). (*See also* 91:5).

3. ܙܝܢܗ ܕܢܟܪ ܡܢ ܙܝܢܟ *his weapon, it is weaker than ours* (Aphr. 137:21); ܐܒܪܗܡ ܐܒܘܢ ܕܢܟܝ ܗܘ *Our father Abraham is he* (John. 8:39). (*See also* Heb. 3:4, Aphr. 7:2, 14:10, Mt. 26:48). ܡܒܪܟ ܙܒܝܢ ܗܘ *he that blesses, blessed is he* (Did. 4:14); ܕܐܝܟ ܕܫܡܗ ܗܘ ܗܘ — ؟ لـ *all that &c. that is its name* (Gen. 2:19).

4. (1) لـهـ ܡܛܠ ܗܝ ܕܗܒܠ ܩܪܒ ܩܘܪܒܢܗ ܕܩܒܠ *For on account of Abel's faith, his gift was accepted* (Aphr. 18:4). (*See also* 63:17, 449:15).

إِنْ ... لِمَعْمَلٍ ... صَلِيبٍ *if they shall speak evil against a man falsely* (Did. 14:14).

(2) كَمَا ... هَكَذَا *according to all which I was preaching to you, so have I conducted myself* (Ad. Ap. 41:3).

(3) خَرُوفَا ... لَهُ ... لِمَرْعَاهُ *the sheep, which from the whole flock was lost, for it does the shepherd care* (Aphr. 142:10).

Rem. عَلَى ... مَكْتُوبٌ *concerning Jesus it is further so written* (Aphr. 112:9).

5. قَرْنَا ... مَكْسِيَّا *now are the ram's horns broken* (Aphr. 83:20); وَهُوَ ... وَجُرْحُ *and the wound of him who is not ashamed is healed* (Aphr. 136:3). (So Aphr. 449:15).

6. أَنْتَ ... هَذَا *and thou wishest to learn this very thing* (J. S. 7:22); لَا ... هَذَا *but this one, nothing despicable has been done by him* (Lk. 23:41); مَنْ ... أَنْتَ *thou—who art thou?* (John. 1:19); أَنَا ... هَذَا *but I, I say this to you* (Ded. 1:23); أَنْتَ ... بَارِكْ *do thou bless him* (Did. 2:13); نَحْنُ ... نُقْنِعُهُ *we will persuade him* (Mt. 23:14).

A noun or pronoun, called the Nominative Absolute, is often put for emphasis at the beginning of a sentence, its grammatical position and case being assumed generally by a pronoun agreeing with it in gender and number. Sometimes the noun, or pronoun, to be emphasized, is itself repeated.

1. The logical subject of the sentence may be put first.

2. The logical object may be put first: (1) the noun without, the pronoun with Lomadh; (2) the noun with Lomadh, the pronoun suffixed to the verb; (3) both with Lomadh.

3. The logical subject is often resumed by هُوَ or هِيَ, especially when the latter is equivalent to the copula.

4. The nominative absolute is often the logical object of a preposition,

(1) expressed, or (2) understood. The object is emphasized when the demonstrative pronoun is used after the preposition instead of the pronominal suffix, *see* (3).

Remark—The preposition may be used before the noun placed first in the sentence as well as before the pronoun, which assumes the usual grammatical position of the noun.

5. The nominative absolute is often the logical genitive after a noun, its grammatical place being assumed by a pronominal suffix.

6. The same rules that are true of the noun are true also of the pronoun when in the nominative absolute.

§ 96. The Genitive.

The Genitive relative may be expressed:

I. By the construct state.

II. By means of the relative pronoun ܕ.

III. By means of the pronominal suffix and the relative pronoun ܕ.

IV. By means of the preposition ܠ.

I. Construction or Annexion.

1. *a.* ܒܥܠܙܒܘܒ *Beelzebub* (Mt. 13:28); ܒܪ ܐܢܫ *son of man* (John. 2:25); ܒܓܠܝܐ *openly* (Bar Heb. Sch. Mor. 1:23); ܚܫܕ ܒܝܫܐ *suspicion* (1 Tim. 6:4); ܩܕܫܐ ܕܥܠ *sodomites* (Dit. 1:21).

b. ܬܫܒܘܚܬܐ ܕܣܝܡܝܐ *orthodoxy;* ܣܘ̈ ܕܐܬܢܣܝ *συλλειτουργος Athan.* (Fest. Lett. 25:7); ܫܦܝܪ ܕܫܒܚ *εὐπαθοῦντες* (Ps. 91:15 Hex.[Nöl.]).

2. *a.* ܒܝܬ ܡܠܟܐ *palace* (Bar Heb. Sch. Mor. 1:14); ܦܪܝ ܡܪܝܪܐ *bitter fruits;* ܡܕܝܢܬ ܐܠܗܐ *capital city* (J. S. 12.2); ܛܘܪ ܙܝܬܐ *mount of Olives* (Mt. 26:30); ܡܠܟܐ ܡܫܘܝܐ *counsellor* (Rom. 11:34).

b. ܣܟܠܘܬ ܠܒܐ *wanting of mind* (Gal. 3:1); ܥܒܕ ܟܣܦ *a slave bought for silver* (Ex. 12:44); ܚܠܝܢ ܚܒܐ *sick of love* (Song of Songs 2:5).

Rem. ܫܦܝܪ ܚܙܘܬܐ *beautiful in countenance* (Gen. 12:11); ܫܠܝܛ ܒܢܦܫܗ *ruling over himself* (Sp. Syr. 19:8).

3. ܡܢ ܩܕܡ ܦܪܕܝܣܐ *from the east of Paradise* (Gen. 3:24); ܒܡܛܠܬ ܢܗܝܪܐ *at sunrise* (Mk. 1:32); ܣܓܝ̈ܐ ܐܪܡܠ̈ܬܐ *many widows* (Lk. 4:25); ܒܥܘܬ ܝܘ̈ܡܢ *a few days* (John. 2:12); ܒܝܕ ܢܒܝܐ *through the prophet* (Mt. 27:9); ܩܕܡ ܟܢܫܬܐ *before the assembly* (Mt. 27:24); ܒܫܡ ܐܒܐ *in the name of the father* (Mt. 28:19); ܒܪ̈ܚܡ (J. S. 2:15).

4. (1) ܡܠܟ ܫܠܡ *king of Salem* (Gen. 14:18); ܚܛ̈ܗܝܗܘܢ *their sins* (Gen. 18:20); ܐܢܬܬ ܩܪܝܒܗ *the wife of his neighbor* (Did. 1:19); ܢܦܫܟ *thy soul* (J. S. 2:17); ܚܟܡܬܗ *his wisdom* (J. S. 4:8).

(2) ܕܚܠܬ ܐܠܗܐ *fear of God* (Acts 9:31); ܠܪܘܓܬ ܫܠܡܐ *for the love of peace* (J. S. 90:5); ܕܚܠܗ *fear of him* (Sp. Syr. 2:25); ܪܘܓܬ ܟܣܦܐ *the love of silver* (1 Tim. 6:10); ܚܒܝܒܘܬܗ ܥܠ ܠܒܗ *the love for her entered his heart* (Sind. 4:10).

Rem. 1.—ܗܫܐ ܒܪܝܫ ܐܒܕܢܗ *now the cause of the destruction* (Ephr. II. 124:3 [Nöld.]); ܓܒܪ ܚܝܠ ܗܘܐ *he was a hero of strength* (Judges 11:1).

Rem. 2.—ܣܦܪ̈ܐ ܕܐܬܓܪ̈ܝ ܣܦܪ̈ܐ *βιβλία ἀναγεγράμμενα* (James of Edessa Z. D. M. G. XXXII, p. 488.9); ܚܝܝ̈ܢ ܒܫܘܝ *living miserably* (Jul. 112:13 [Nöld.]); ܪܚܡ ܐܠܗܐ *God-loving* (J. S. 1:1).

Rem. 3.—ܒܝܪܚ ܬܡܘܙ ܒܫܢܬ ܐܠܦ̈ܝܢ *in the month of Haziron and of Tammuz* (J. S. 40:10).

The genitive relation, called construction or annexion, is denoted by a noun in the construct state (*see* § 76), followed by a noun in the emphatic state. The following varieties may be noted.

1. Where two, or more, words form together but one idea, as (*a*) in compound words, and (*b*) in translations of a single Greek word.

2. Where the first word has a main idea which the second limits as to quality, origin, possession, designation &c. The first may be (*a*) a noun, or (*b*) an adjective:

Rem.—A preposition may come between the adjective and the noun.

3. Where the second noun has the main idea, which the first limits as to time, place, quantity, manner &c. Many compound prepositions are used in this construction.

4. Where two words have distinct ideas of equal value, we have (*a*) the subjective genitive, (*b*) the objective genitive.

Rem. 1.—A particle, or enclitic verb, occasionally comes between the two nouns in construction.

Rem. 2.—A participle may be in construction with an adverb, or with a governed noun preceded by ـك.

Rem. 3.—A noun in the construct may have two nouns after it. Generally, however, in such cases the relative ـ is employed.

§ 97 A.

II. The Genitive with ـ.

1. ܢܒܝܐ ܕܓܓ̈ܐ *ψευδοπροφηται* (Mt. 24:24).

2. ܡܠܟܘܬܐ ܕܫܡܝܐ *the kingdom of heaven* (Mt. 13:11); ܒܐܪܥܐ ܕܟܠܕܝܐ *in the land of the Chaldeans* (Julianos 6:1); ܛܘܪܐ ܕܙܝܬܐ *the mount of Olives* (Mt. 21:1); ܪܘܚܐ ܕܩܘܕܫܐ *the Holy spirit* (Mt. 28:19); ܒܝܬ ܠܚܡ ܕܝܗܘܕܐ (Mt. 2:1); ܦܨܚܐ ܕܝܘܡܐ *the Passover* (John. 13:1).

3. ܫܬ̈ܐ ܐܠܦ̈ ܗܠ 6000 *years* (Aphr. 36:20); ܩܒܐ ܕܒܣܠܐ *a kab of beans* (J. S. 34:20).

4. ܫܘܒܚܗ ܕܐܠܗܐ *the glory of God* (John. 11:4); ܒܐܘܪܚ̈ܬܐ ܕܚܛ̈ܐ̈ *in the way of sinners* (Mt. 5:10); ܡܨܪ̈ܦ̈ܐ ܕܒܢܝܢܐ *expenditures for the building* (J. S. 81:18); ܥܠ ܕܢܚܝܪ̈ܘܬ ܓܫܡ̈ܗܘܢ *on account of the leanness of their bodies* (J. S. 37:1); ܐܘܪܚܐ ܕܠܐܝܠܢܐ *the way to the tree* (Gen. 3:24).

Rem. 1.—ܒܥܕܢ ܣܘܦܗ ܕܚܝܘܗܝ *at the time of the end of his life* (J. S. 91:15), ܡܟܝܢ ܕܒܥܠܬܐ ܘܟܦܢܐ *afflictions of locusts and famine and pestilence* (J. S. 40:16). See, also, J. S. 92:11; Did. 1:5. ܒܪܝܬܐ ܕܫܡܝܐ ܘܕܐܪܥܐ (Gen. 2:4). See, also, Gen. 30:37; Mt. 26:28. ܣܦܪ ܚܝܐ *thy book of life* (Ps. 69:28); ܚܛܝܬܝ ܘܚܛܝ ܐܒܗܬܝ *my sin and that of my fathers* (Legends of St. Mary [Ms.] p. 9:1); ܡܠܐ ܕܡܪܢ ܘܡܫܝܚܗ *the words of our Lord and of his Messiah* (J. S. 46:7); ܚܫܐ ܕܢܦܫܗ ܘܕܦܓܪܗ *sufferings of his soul and of the body* (Overbeck 175:26).

Rem. 2.—ܒܣܪ ܕܒܗܝܡܬܐ ܟܠ ܒܣܪ *any flesh of an animal* (Sp. Syr. 7:26); ܡܢ ܟܠ ܫܘܠܛܢ ܕܪܘܡܝ *from all the power of Rome* (Did. 75:6); ܕܝܠܕ ܠܐ ܒܐܝܟܪ *born without marriage* (Overbeck [Nöld. § 206]).

Rem. 3.—ܣܘܟܐ ܕܫܠܡܘܢ *Solomon's porch* (John. 10:23); ܒܝܬ ܠܚܡ ܕܝܗܘܕܐ *Bethlehem Judah* (Mt. 2:1); ܡܠܟܘܬ ܥܘܬܪ *the deceitfulness of riches* (Mt. 13:22).

Rem. 4.—ܥܠܬܐ ܕܡܘܬܐ ܟܠ ܥܠܬ *any cause whatsoever of death* (Ad. Ap. 12:13); ܡܢ ܕܬܘܕܝ ܕܐܠܦ ܠܒܐ ܕܡܠܦ ܐܢܐ *because the divine teaching is the seal of the mind* (Sp. Eph. Syr. Overbeck p. 22:6).

By means of the relative ܕ, all the varieties of the genitive mentioned under I. may be expressed, ܕ being in apposition with the noun preceding it, and in construction with that which follows.

Rem. 1.—The construction with ܕ is usual where there are two or more genitives. Where two or more genitives are dependent on one noun, the first may be in construction, the second with ܕ, though usually both, or all, have ܕ.

Rem. 2.—The first noun is occasionally found in the absolute state, or even the construct.

Rem. 3.—This is the construction used with foreign and indeclinable nouns, *see* § 86. 6.

Rem. 4.—Sometimes a word comes between the first noun and the relative, *see* B. Rem. 2.

§ 97 B.

III. The Genitive relation denoted by the pronominal suffix and ܕ.

ܒܥܪܐ ܕܟܐ *in the heart of the earth* (Mt. 12:10).

ܥܒܕܘܗܝ ܕܡܫܝܚܐ *the works of Messiah* [lit. *The works of him who is Messiah*] (Mt. 11:2).

ܣܘܪܒܢܗ ܕܡܫܝܚܐ *the reproach of Christ* (Heb. 11:26).

ܕܚܠܬܐ ܕܡܪܝܐ *the fear of the Lord* (Did. 1:8).

Rem. 1.—ܐܘܕܢܗ ܕܝܡܝܢܐ *his right ear;* ܡܠܟܘܬܗ ܕܥܠܡܐ *his eternal kingdom* (Did. 1:5).

Rem. 2.—ܕܚܠܬܐ ܠܐܠܗܐ ܕܚܠܬܐ *for the fear of God* (Sp. Syr. 2:26); ܐܒܐ ܗܘܐ ܠܝܬܡܐ ܕܝܬܡܐ *for he was the father of the orphans* (Overbeck 207:19); ܐܢ ܐܝܟ ܕܒܪ ܐܢܬ ܠܐܠܗܐ *if thou be the son of God* (Mt. 27:40); ܘܗܘ ܐܦ ܗܘ ܚܒܪ ܠܥܝܠܬܐ ܕܒܟܝܐ *and he was, moreover, a companion of the sorrowing* (Ov. 207:2); ܗܢܐ ܗܘ ܕܒܪ ܐܠܗܐ ܗܘܐ *this was the son of God* (Mt. 27:55).

Rem. 3.—ܒܓܠ ܕܗܢܐ ܕܟܝ *because of this* (J. S. 11:19). (But Sp. Syr. 2:11 ܒܓܠ ܗܢܐ ܕܟܝ).

Rem. 4.—ܒܟܠ ܐܪܥܐ ܕܟܐ *in all the earth* (Lk. 4:25); ܟܠ ܚܝܠܗ ܕܡܠܟܐ *his whole army* (J. S. 10:12); ܟܠ ܗܝܡܢܘܬܢ ܕܫܪܪܐ *of our whole faith* (Aphr. 6:16).

When the second noun is determinate, the first often takes a pronominal suffix, agreeing in gender and number with the second noun. The second noun is really in apposition with the pronominal suffix of the first.

Rem. 1.—When the clause with ؟ is an adjective clause, limiting the noun and not the pronominal suffix, it is treated as a nominal sentence, of which ؟ is the subject and the noun, substantive or adjective, is the predicate. If this predicate is an adjective, it is in the absolute state and agrees with its antecedent in gender and number, *see* § 79. 2.

Rem. 2.—One, or two words, especially particles, pronouns, enclitic copulas may come between the pronominal suffix and the relative, *see* A, Rem. 4.

Rem. 3.—A preposition may take this construction.

Rem. 4.—ܟܠ *all*, takes the pronominal suffix agreeing in gender and number with the following noun. The noun, however, is put in direct apposition with the suffix, ؟ being omitted.

§ 98.

IV. Genitive with Prepositions.

1. ܗܘܬ ܒܢܝ ܗܘܢ ܕܐܬܬ *she was among the women belonging to the king of the Huns* (J. S. 19:6); ܗܕܘܡܐ ܕܪܓܠܝܟ *a stool for thy feet* (Acts 2:35); ܕܐܬܬܩܢ ܒܗ *composed by him* (J. S. 51:18); ܠܕܘܝܕ *by David* (Ps. 3 *heading*).

Rem.—ܡܫܠܡܢܐ ܕܗܝܡܢܘܬܢ *finisher of our faith* (Heb. 12:2); ܦܬܚܐ ܕܩܣܛܢܛܝܢܘܦܠܝܣ *the conquest of Constantinople* (Kirsch, Chrest. 136:1).

2. ܐܚܕ ܒܚܡܫܐ ܡܢ ܪܫܝܗܘܢ *he seized five of their chiefs* (J. S. 82:22); ܚܕ ܡܢ ܐܢܫܝ ܚܝܠܐ *one of the generals* (J. S. 59:13); ܬܪܝܢ ܡܢܟܘܢ *two of you* (Mt. 18:19).

1. The genitive of possession and of the author may be expressed by the preposition ܠ.

Rem.—Verbal and some other nouns govern another noun in the accusative, the construction being equivalent to our genitive relation.

2. The partitive genitive is expressed by means of the preposition ܡܢ.

§ 99. The Adjective.

1. ܢܗܝܪ̈ܐ ܪܒ̈ܐ *great lights* (Gen. 1:16); ܫܒ̈ܚ̈ܬܐ ܪܒ̈ܐ *great praises* (J. S. 1:5); ܢܗܝܪܐ ܪܒܐ *great light* (Gen. 1:16); ܚܫܝܬܐ ܪܒܐ *great shame* (J. S. 1:6); ܪܘܚܐ ܪܒܐ *great wind* (Jon. 1:4); ܐܬ̈ܘܬ̈ܐ ܪܒ̈ܐ *great signs* (Mt. 24:24); ܪܘܚܐ ܣܛܝܐ *an erring spirit* (Is. 19:14); ܪܘܚ̈ܐ ܣܛ̈ܝܐ *erring spirits* (1 Tim. 4:1).

Rem. 1.—ܡܬܠܐ ܐܚܪܢܐ *another parable* (Mt. 13:24); ܣܓ̈ܝ ܡ̈ܠܐ *many things* (Sp. Syr. 6:6); ܙܒܢܐ ܙܥܘܪܐ *a little time* (Rev. 12:12); ܡܣ ܫܢ (Gen. 5:7); ܡ̈ܬܝܣܕܬܐ ܩܕܡܝܬܐ *the first foundation* (Sp. Syr. 49:29); ܫܓܝܪ ܗܘ ܫܓ̈ܝܪ̈ܐ ܣܪܓܝ *now the excellent Sergius;* ܡܪܝܡ ܗܘ ܡܪܝ ܩܕ̈ܝܫ̈ܬܐ *holy Mary* (Aphr. 180:2); ܝܥܩܘܒ ܗܘ ܡܪܝ ܡܟ̈ܒ̈ܪ *now the honored Jacob.*

Rem. 2.—ܬ̈ܠܬ̈ܐ ܓ̈ܒ̈ܪ̈ܐ ܙܕ̈ܝܩ̈ܐ ܗ̈ܠܝܢ *these three righteous men* (Aphr. 454:3); ܝܘܡ ܚܕ ܝܘ̈ܡ̈ܐ *day one* (Gen. 1:5); ܫܒ̈ܥ ܦ̈ܪ̈ܬ̈ܐ ܫܡ̈ܝܢ *seven fat kine* (Gen. 41:18).

Rem. 3.—ܟܢܫܐ ܣܓ̈ܝܐ ܥܡܗ *a great company with him* (Mt. 26:47); ܛܒ̈ܬ̈ܐ ܗ̈ܢ ܓ̈ܝܪ ܡ̈ܠܬ̈ܐ ܛܒ̈ܬ̈ܐ ܗ̈ܢ *for this is a good thing* (Sp. Syr. 1:20); ܪܘܚܗ ܩܕ̈ܝܫܐ *his Holy spirit* (Did. 1:6); ܨܒܝܢܟ ܢܗܘܐ *thy energetic will* (J. S. 2:1).

Rem. 4.—ܕܡܗ ܩܕ̈ܝܫܐ ܘܝܩ̈ܪܐ *his pure and precious blood* (Did. 1:7); ܣܬ̈ܡ̈ܬ̈ܐ ܘܡ̈ܪ̈ܝܪ̈ܬ̈ܐ ܣܓ̈ܝ̈ܐ *sad and melancholy tales* (J. S. 5:9).

2. ܛܒ̈ܬ̈ܐ ܗ̈ܘ *that it was good* (Gen. 1:3); ܪܘܚ ܐܠܗ̈ܐ ܡܪ̈ܚ̈ܦ̈ܐ *the spirit of God was brooding* (Gen. 1:2); ܘܚ̈ܝܬ̈ܐ ܗ̈ܘܬ ܚܟ̈ܝܡ̈ܐ *and the serpent was cunning* (Gen. 3:1); ܛܒ̈ܬ̈ܐ ܗ̈ܘ ܡ̈ܕܡ *anything that was good* (J. S. 2:17); ܫܪ̈ܪ̈ܐ ܗ̈ܢ *that they are true* (J. S. 5:12); ܕܡ̈ܟ̈ܪ̈ܝܢ ܐ̈ܘ ܕܡ̈ܫ̈ܡ̈ܥ̈ܝܢ *those that read or hear* (J. S. 5:12).

Rem. 1.—مُحَمَّنِ إِنَا *I believe* (John. 9:38); إِنَا ﻋﻤﻞ *I rely* (J. S. 4:2).

Rem. 2.—مُحَمَّنِ كَمَلْتَضِ *your eyes shall be opened* (Gen. 3:5); مُحَمَّنِ تَحَمَّنِ حَمِيمَةَ هِعَمَا *absorbed is their light in the splendor of the sun* (Aph. 434:21).

Rem. 3.—هِعَمَا هِوَا *who had been blind* (John. 9:13); مُحَمَّنِ سَلَّمَ *we are upright* (Gen. 42:11); هَزَّمَ أَمَّ مُحَمَّنِ لَحِمَا *truly this is the apostle* (Addai Apost. 34:8).

1. The adjective, or participle, when used in an attributive sense, follows the noun which it modifies and agrees with it in gender, number and state.

Rem. 1.—The adjectives إِسَّنَا *other*, هَزَّمَ *much*, ﻋﻤﻞ *little, few*, often precede their nouns; as, also, do other adjectives occasionally, especially words of praise or blame.

Rem. 2.—Occasionally, the noun and adjective do not agree as to state.

Rem. 3.—One, or more words, may occur between the noun and its adjective. The pronominal suffix occurs regularly between the noun and adjective.

Rem. 4.—More than one adjective may limit the same noun.

2. When the adjective or participle is predicative, it agrees with its antecedent in gender and number, but is generally in the absolute state. It usually follow the subject noun. But:—

Rem. 1.—The predicate precedes the plural pronoun which becomes enclitic.

Rem. 2.—Sometimes when emphatic the predicate precedes the subject noun.

Rem. 3.—When the definiteness of the predicate is to be emphasized, it is put in the emphatic state. The predicate is emphatic also in nouns which have no absolute state. § 86. 17 (2).

§ 100. Comparative and Superlative.

1. خَزِيرَ مَنْ مُحَمَّنِ سَمَّدَا *subtler than any beast* (Gen. 3:1).

سَمَّنِ مَنْ لَعَمَرَ أَسَّمَلَّنَ *more than thyself thou hast loved me* (J. S. 2:14).

سَمَّنِ مَنْ لَوَوَحَشَّا وَعَمَ صَّمِيمَا *more than* 120000 *men* (Jon. 4:11).

? ܗܠܝܢ ܡܢ ܗܠܝܢ—ܣܓܝܐܝܢ *more are these than those* (J. S. 80:4).

ܠܒܪܝܬܐ ܡܢ ܠܒܪܝܗ ܕܥܒܕܘ *they worshipped the creatures more than their Creator* (Rom. 1:25).

Rem. 1.—ܪܒ ܠܝ *too great for me* (J. S. 3:8).

ܙܥܘܪ ܠܚܛܗܐ *too young for sins* (Aphr. 221:12).

Rem. 2.—ܣܒ ܠܡܗܘܝܐ *too old to beget* (Sp. Syr. 11:8).

ܪܒ ܠܡܫܒܩ *too great to forgive* (Gen. 4:13).

ܛܒ ܠܡܝܬ ܡܢ ܠܡܚܝ *it is much better for me to die than to live* (Jon. 4:3).

Rem. 3.—ܚܘܪܝܢ ܡܢ ܚܠܒܐ *they are whiter than milk* (Lam. 4:7).

ܨܚܝܪܝܢ ܡܢ ܬܠܓܐ *they are purer than snow* (Lam. 4:7).

Rem. 4.—ܬܗܘܐ ܢܝܚ ܠܨܘܪ ܘܨܝܕܘܢ ܒܝܘܡ ܕܝܢܐ ܡܢ ܠܟܘܢ *It will be more tolerable for Tyre et Sidon in the day of judgment than for you* (Mt. 11:22).

ܛܒ ܠܡܝܬ ܡܢ ܠܡܐܟܠ ܣܓܝ ܘܠܡܟܣܝܬ ܢܦܫܐ *It is better to die of hunger than by much food to obscure the soul* (Anal. syr. 7:2). ܛܒ ܠܡܝܬ ܡܢ ܕܠܐ ܢܐܒܕ—ܠܡ ܛܒ *It is better to die &c. rather than to perish* (J. S. 65:12).

Rem. 5.—ܥܒܕܘܗܝ ܣܓܝܐܝܢ ܡܢ ܡܢܝܢܐ *his servants are innummerable* (St. Ephrem on Dan. 7:10). (*See* Duval § 366 g.)

2. (1) ܗܢܘ ܩܕܡܝܬܐ ܘܪܒܐ ܕܦܘܩܕܢܐ *this is the greatest and the first commandment* (Mt. 22:38); ܙܥܘܪ—ܙܥܘܪܐ *least—greatest* (Mt. 5:19); ܐܢܐ ܐܢܐ ܙܥܘܪ ܫܠܝܚܐ *I am least of the apostles* (1 Cor. 15:9); ܡܒܪܟ ܘܡܫܒܚ *most excellent of men* (J. S. 1:1).

(2) ܐܝܢܐ ܩܕܡܝܬܐ ܗܝ ܒܢܡܘܣܐ *which commandment is greatest in the law?* (Mt. 22:36); ܙܥܘܪ ܒܝܗܘܕܐ *least among the kings of Judah* (Mt. 2:6).

(3) ܐܲܚܲܐ ܥܲܠ ܟܠ ܥܲܣܝܼܢ *the greatest of all plagues* (Eph. 1:204c); ܐܲܢܬ ܗܘ ܐܲܡܹܪ ܥܲܠ ܟܠ ܒܲܢܝ ܐܲܢܫܵܐ *Thou art the most wicked and the worst of men* (Act. Martyr. 223).

(4) *a.* ܡܲܠܟܵܐ ܕܡܲܠܟܹܐ *king of kings* (Rev. 17:14); ܥܲܒܕ ܥܒܲܕܹܐ *servant of servants* (Gen. 9:25); ܩܘܼܕܫܵܐ ܩܘܼܕܫܹܐ *holy of holies* (Ex. 26:33).

b. ܚܲܪܝܼܪܘܼܬܵܐ ܦܲܬܝܼܚܵܐ *perfect liberty* (Anal. syr. 49:21).

(5) ܪܲܒ ܡܠܵܐܟܹܐ *archangel* (1 Thess. 4:16); ܪܲܒ ܚܲܕܘܼܬܹܐ *my chief joy,* (Song of Songs 4:14); ܪܲܒ ܠܵܐܠܵܗܵܐ *exceeding great* (Jon. 3:3); ܛܘܼܪܹܐ ܪܲܒܲܪܒܲܝܼܢ *mighty mountains* (Ps. 36:6).

1. The comparative of adjectives is expressed by the simple adjective with ܥܲܠ. The comparative idea may be strengthened by the use of such adjectives as ܣܓܝ, ܣܓܝ and ܝܬܝܪ.

Rem. 1.—ܥܲܠ may sometimes be translated by "*too*".

Rem. 2.—ܥܲܠ in the sense of "*too*" or "*than*" is frequently used before an infinitive with the relative § 120. 1 (6).

Rem. 3.—ܥܲܠ is sometimes used in a comparative sense after verbs.

Rem. 4.—ܐ and ܘ are sometimes used instead of ܥܲܠ.

Rem. 5.—The construct state of an adjective is occasionally found before ܥܲܠ.

2. The superlative degree may be expressed:

(1) By a determinate noun *i. e.* a noun in the emphatic or construct state.

(2) By means of the preposition ܒ.

(3) By means of ܥܲܠ ܟܠ.

(4) *a.* By means of a noun in the singular in the genitive relation with the same noun in the plural; or (*b*) by means of a noun limited by an adjective from the same root.

(5) By means of ܪܲܒ *chief;* and *perhaps,* in a few cases, by means of ܐܲܠܵܗܵܐ *God.*

§ 101. The Personal Pronoun.

A. AS SUBJECT OR COPULA.

1. (1) ܐܲܢܵܐ ܗܵܐ ܐܲܚܝ ܢܛܪ ܐܢܝ *am I my brother's keeper?* (Gen. 4:9).

ܐܲܢܵܐ ܙܟܝ ܐܲܢܵܐ *I am guiltless* (Job. 33:9).

ܐܢܬ ܐܠܗܐ *thou art God* (Addai 3 ult.).

ܥܡܟ ܚܢܢ *thy people are we* (Aphr. 448:9).

Rem.—ܫܐܠ *I ask* (Eph. 3:13)

ܚܝܒ *he is a debtor* (Gal. 5:3).

(2) ܐܦ ܐܢܬܘܢ ܬܚܝܘܢ *ye shall live also* (John. 14:19).

ܗܘ ܢܫܘܦ ܒܪܫܟ *he shall bruise thy head* (Gen. 3:15).

ܘܗܘ ܐܬܬܦܫ *and he himself was taken* (Jos. St. 10:12).

ܗܫܐ ܗܘ ܒܥܐ ܠܢܦܫܗ *now Ḳawid himself* (Jos. Sty. 19:4). (*See also* Rom. 14:9; Ephes. 4:20; Acts 19:15; Lk. 3:14; Spic. Syr. 1:7).

(3) ܢܦܩ ܣܝܚܘܢ ܠܩܪܝܬܢ ܘܟܠ ܥܡܗ *Sihon went out to meet us, he and all his people* (Deut. 2:32); ܐܦ ܐܢܬ ܘܝܗܘܕܐ ܥܡܟ ܬܦܠ *that thou shouldest fall thou and Judah with thee* (2 King 14:10). (*See also* Deut. 5:14, 12:7; Gen. 6:18, 13:1).

2. (1) ܐܠܐ ܐܢܚܢܢ ܐܡܪܝܢ *but we say* (Jos. Sty. 42:19).

ܐܢܬܘܢ ܒܝ ܘܐܢܐ ܒܟܘܢ *and ye are in me and I am in you* (John. 14:20).

ܐܢܬ ܡܢܗܘܢ *thou art one of them* (Matt. 27:73).

Rem. 1.—ܐܢ ܠܡܕ ܨܒܝܬ *If to learn thou art willing* (Spic. Syr. 1:15).

ܥܠ ܗܠܝܢ ܚܛܐ ܫܠܡܘܢ ܗܟܝܡܐ *because of these things Solomon sinned* (Neh. 15:26).

ܘܐܢ ܡܠܬܐ ܗܕܐ *and if this word* (Spic. Syr. 2:5).

ܡܠܠ ܗܘ *he has spoken* (Aphr. 5:1).

ܐܠܐ ܢܘܡܣܐ ܕܐܢܚܢܢ ܩܝܡܝܢ *but the law we are establishing* (Rom. 3.31).

Note.—ܠܡܥܒܕ ܐܘ ܕܢ *this to do* (Jos. Sty. 3:32).

ܟܕ ܐܬܐ ܗܢܐ ܠܐܢܛܝܘܟܝܐ *when this one came to Antioch* (Jos. Sty. 13:1). (*See also* Jos. Sty. 12:11, 7:22).

Rem. 2.—ܙܥܪ ܗܝ ܕ *that is Zoar* (Gen. 14:8).

ܩܪܝܬܐ ܗܝ ܕܓܒܪܐ ܒ *in the city of giants i. e. Hebron* (Gen. 23:2).

ܐܕܘܡ ܗܘ ܥܣܘ *Esau i. e. Edom* (Gen. 36:19; Comp. 36:43).

Note.—ܢܒܝ ܗܘ ܕܐܬܪ ܢܒܘܒܥܠ *Nebubaal, that is Gideon rose up early* (Jud. 7:1).

2. (2) ܐܢܐ ܗܘ ܕܝܫܘܥ *I am Jesus* (Acts 22:8).

ܐܢܬ ܗܘ ܕܡܫܝܚܐ *Art thou the Christ* (Luke 22:67).

A. The personal pronoun may be used separately (*compare* § 95:1).

1. (1) As the subject of a nominal sentence.

Rem.—The pronoun often coalesces with the preceding participle or adjective, *see* § 35. 2.

(2) In verbal sentences to emphasize the subject. It may then often be translated by "*self*".

(3) If a second subject follows the verb the subject contained in the verbal form is emphasized by the corresponding personal pronoun.

2. It is used as a kind of copula, *see* § 130. 1 (2).

(1) Agreeing in person, number and gender with the subject.

Rem. 1.—(*comp.* § 95. 4) Here belongs the use of ܗܘ without agreement of gender or number for the putting of special emphasis upon the word which precedes it.

Note.—Sometimes the pronoun precedes the word. It is then equivalent to the article.

Rem. 2.—ܗܘ ܕ denotes "*that is*", "*id est*".

Note.—ܗܘ also is sometimes used for "*that is*".

(2) Agreeing in number and gender only with the subject.

B. As suffix.

1. (1) ܢܫܠܡܘܗܝ *that they should deliver it* (Jos. St. 56:1).

ܒܪܝܗ *created he him* (Gen. 1:27).

ܫܕܪܗ *he sent it* (Ad. 1:3).

ܚܙܘܗ *they saw him* (Ad. 2:10).

ܐܬܪܡܝ ܐܢܫ *the serpent beguiled me* (Gen. 3:13).

ܬܫܕܝܗ *thou shalt bruise him* (Gen. 3:15).

Rem. 1.—ܒܪܝܐ ܐܢܘܢ *created he them* (Gen. 1:27).

ܒܪܟ ܐܢܘܢ *he blessed them* (Gen. 1:28); ܠܐ ܡܩܒܠ ܐܢܐ ܒܗܘ *I will not accept them* (Mal. 1:13).

Rem. 2.—ܫܕܘ ܟܤܦܐ *he cast the silver* (Matt. 27:5).

ܩܨܡ ܠܐܘܢܗ ܕܐܠܘܣ *he cut off the ear of Illus* (Jos. St. 12:9).

ܦܩܕ ܠܬܠܡܝܕܐ ܕܐܬܐ *he had commanded the disciples* (Acts 1:2).

ܟܬܒܬ ܐܢܐ ܠܗܠܝܢ ܣܦܪܐ *I have written these narratives* (Jos. St. 20:17).

Rem. 3.—ܕܐܦܩܕ ܐܢܐ ܒܟ ܠܝܘܡܐ ܗܢܐ ܠܒܪܟ ܘܠܒܪ ܒܪܟ *which I am commanding thee and thy son and thy son's son* (Deut. 6:2).

Rem. 4.—ܗܘ ܩܕܡ ܠܝ ܗܘܐ *and he was before me* (John. 1:15).

ܐܙܠܘ ܒܬܪܗ *they went after her* (John. 11:31).

ܐܙܠ ܐܢܐ ܠܘܬ ܐܒܝ *and I go to my father* (Ad. 4:15; Acts 5:39; Acts 12:19, 10:26, 12:15; Rom. 1:22).

(2) ܬܐܟܠܝܢ *thou mayest eat of it* (Gen. 3:17).

ܕܚܘܐ ܠܟ *who showed thee* (Gen. 3:11).

2. (1) *a.* ܒܨܠܡܗ *in his image* (Gen. 1:27).

ܘܒܝܢ ܙܪܥܟ ܘܒܝܢ ܙܪܥܗ *and between thy seed and her seed* (Gen. 3:15).

ܚܝܝܟ *thy life* (Gen. 3:17).

b. ܠܕܟܪܢܝ *for a memorial of me* (Lk. 22:19).

ܕܚܠܬܐ ܩܕܡܘܗܝ *fear before him* (Ex. 20:20).

Rem. 1.—ܠܚܡ ܣܘܢܩܢ ܠܚܡ *our necessary bread* (Mt. 6:11; Mk. 16:14); ܡܢ ܙܢܝܘܬܟ ܕܙܢܝܬ *from thy whorish ways* (Ezech. 16:27).

Rem. 2.—ܒܛܘܪ ܩܕܫܗ *in his holy mount* (Ps. 87:1).

ܒܟܪܗ ܕܐܬܐ ܠܗ *her first born son* (Mt. 1:25, *so also* Mt. 3:17).

ܒܚܪܝܬܢ ܕܡܬܩܒܠ *our prevailing freedom* (Overbeck 21:20).

3. (1) ܥܡ ܗܕܐ ܫܥܬܐ *with this history* (Jos. Sty. 8:7).

ܬܚܘܬ ܡܠܟܘܬܗܘܢ *under their government* (Jos. Sty. 8:15).

ܒܗܝ ܝܘܡܬܐ ܗܢܘܢ *Now in those days* (Mat. 3:1).

(2) *a.* ܘܒܗܝ ܫܥܬܐ *and in the same hour* (Acts 3:7; Mt. 26:74),

ܒܗܕ ܡܠܬܐ *through the same word* (Overbeck 21:20); ܒܗ ܒܐܬܪܐ *in the same place* (Luk. 2:8); ܥܡ ܗܘ ܡܠܬܐ *the same word* (Matt. 26:44); ܐܬܚܙܝ ܒܗ ܠܐܝܠܘܣ *he met Illus* (Jos. Sty. 12:6).

b. ܠܐ ܝܕܥ ܐܢܐ ܒܗ ܓܒܪܐ *I know not the man* (Mat. 26:74).

ܠܐ ܐܢܫ ܢܩܛܘܠ ܠܗܢܘܢ ܕܐܢܐ ܫܕܪ *no man shall kill those whom I send*; ܠܒܗ ܠܥܘܕܬܐ *to the feast.*

Rem.—ܡܢ ܗܘ ܒܝܬ ܡܐ *from the ship* (Acts 27:3).

ܥܡ ܡܫܝܚܐ *with Christ* (Rom. 6:8).

ܥܠ ܗܕܐ *on account of this* (Acts 9:21).

ܥܠ ܗܕܐ ܟܐܦܐ *over the stone* (Aphr. 6 ult.)

B. The pronominal suffixes are substituted for the independent pronoun in all oblique cases; except in the case of the third plural after verbs, where the enclitics ܐܢܘܢ and ܐܢܝܢ are used.

1. With verbs.

(1) The pronominal suffix is generally the direct object.

Rem. 1.—The 3rd person plural after verbs is either the independent personal pronoun or the pronominal suffix after Lomadh.

Rem. 2.—The pronominal suffix is often used after a verb to determine its object.

Rem. 3.—When a second object follows, the independent personal pronoun may be used to strengthen the suffix.

Rem. 4.—Preceded by ܠ, it forms the socalled ethical dative, which can rarely be translated into English. *See* § 124:5.

(2) Sometimes it is the indirect object.

2. With nouns.

(1) The pronominal suffix may be treated as a genitive (*see* §§ 96:98):

a. subjective when it is equivalent to an adjective or possessive pronoun.

b. objective.

Rem. 1.—In the genitive relation the pronoun is usually attached to the last noun, but sometimes to the first.

Rem. 2.—With adjectives, the pronominal suffix is attached to the noun.

3. With prepositions.

(1) The pronominal suffix is used with the preposition where the noun following it is definite.

(2) When ܒ and ܠ are used with a suffix they are repeated before the noun. In this construction

a. the suffix with ܒ sometimes denotes "*the same*", though generally it has the force of the definite article merely, *see also* § 107. 9.

b. the suffix with ܠ often has the sense of the definite article.

Rem.—The preposition ܥܡ with the pronominal suffix sometimes occurs before the same preposition followed by its noun.

ܠܘܬ and ܕܠܘܬ are used in the same way.

§ 102. The Demonstrative Pronoun.

1. ܗܳܕܐ ܙܒܢܐ *at this time* (Jos. Sty. 2:3).

ܗܠܝܢ ܐܬܘܬܐ *these signs* (Jos. Sty. 3:17).

ܥܠ ܗܳܕܐ ܡܠܬܐ *on account of this word* (Spic. Syr. 20).

ܥܠ ܗܠܝܢ ܥܒܕܐ *on account of these deeds* (Spic. Syr. 6:2).

ܗܳܕܐ ܙܒܢܐ *this time* (5:4).

2. ܗܳܕܐ ܗܘ ܡܪܝ ܗܘܫܥ *Hosea, that is "the Lord is Saviour"* (Bar Heb. Sch. M. 1:7).

ܗܳܕܐ ܗܘ ܦܓܪܝ *this is my body* (Matt. 26:26). *See* § 36:3.

3. ܗܘ ܕܠܚܘܕ ܦܩܕ ܠܗܘܢ ܡܢ ܕܥܒܕܘ *that that alone which was commanded them should they do* (Spic. Syr. 3:15).

ܕܝܢܐ ܕܥܬܝܕ ܠܡܐ *the judgement of the world to come* (Jos. Sty. 6:4).

ܥܕ ܙܒܢܐ ܕܩܒܠ ܡܢ ܩܕܡ ܕܝܢܐ ܕܥܬܝܕ ܠܡܐ *until the time decreed in His unerring knowledge* (Jos. Sty. 6:8). (*So* Jon. 4:49; Matt. 14:21 and Jos. Sty. 49:64, 5:16, 29:6).

Rem.—ܗܠܝܢ ܡܠܝܢ ܕܝܠܢ *these our words* (Aphr. 299:2).

ܒܝܕܥܬܗ ܕܠܐ ܡܛܥܐ ܗܘ *in his knowledge that which is unerring* (Jos. Sty. 6:8, 1:27).

4. ܗܢܐ ܕܝܠܟ *in comparison with this of thine* (Jos. Sty. 2:19).

ܗܢܐ ܕܝܠܟ *this of thine* (Sim. Stylites 331, Nöld.).

5. ܒܗܢܐ ܕܥܠܡܐ *at the end of it* (Addai 16:1).

ܥܠ ܗܢܐ ܕܥܠ *on account of this* (Jos. Sty. 11:19).

ܠܟ ܐܦ ܗܢܐ *for the sake of this* (Jos. Sty. 8:18).

6. ܒܗܢܐ ܝܪܚܐ ܕܐ *in the same month* (Jos. Sty. 58:6).

ܒܗܘ ܝܘܡܐ ܕܐ *and the same day* (John. 5:9).

ܒܗܝ ܡܕܝܢܬܐ *the same city* (Bar Heb. Sch. M. 1:13).

ܗܢܐ ܕܐ *the same* (Spic. Syr. 22:18).

7. ܕܡܬܟܠ ܒܗ *of him who has obeyed* (Spic. Syr. 5:2).

ܕܥܠܝܗܘܢ *those upon whom* (Spic. Syr. 12:2).

ܕܦܩܕܬܢܝ ܒܗ *those in which thou hast commanded me* (Jos. Sty. 1:2); ܕܡܫܠܡ ܠܝ ܕܐ *he who shall betray me* (Matt. 26:46); ܐܠܐ ܕܐ ܕܐܬܦܪܩ ܡܢ ܟܠ ܥܠܘܬܐ *but he who has been delivered from sufferings* (Overbeck 175:26).

Of the demonstrative pronoun it may be remarked.

1. As an adjective it may be placed either before or after its substantive.

2. Before the personal enclitic pronoun it generally coalesces into ܗܘ (ܐ ܗܢܐ)=*that is, this is*, see § 37. 3.

3. It is sometimes used like ܐ for distinction or emphasis, or as an article.

Rem.—A demonstrative may limit a noun in construction with pronominal suffix.

4. The demonstrative may be in construction with a personal pronoun.

5. The demonstrative may be used as a genitive.

6. "The same" is generally expressed by the demonstrative pronoun preceded by the personal pronoun. *See* § 107:9.

7. The demonstrative is used before the relative in the sense of "that which", "he who" &c. *See* § 104. 2, *Rem.* 1.

§ 103. The Interrogative Pronoun.

1. (1) مَنْ هُوَ أُمِّي وَمَنْ هُمْ إِخْوَتِي *who is my mother and who are my brethren?* (Matt. 12:48). مَا هٰذَا السَّلَامُ *what is this salutation?* (Luke 1:29). مَنْ هُوَ الَّذِي خَدَمَ *who would be he that ministered?* (Spic. Syr. 3:24).

(2) لِمَنْ أَنْتِ بِنْتٌ *whose daughter art thou?* (Gen. 24:23).

(3) مَا كُنْتُمْ تَقُولُونَ *what were you saying?* (Spic. 1:5).

(4) عَلَى مَا أَخْطَأُوا *in what have they sinned?* (Jos. St. 40·3).

(5) عَلَى مَنْ *on account of whom* (Jonah 1:7).

عَلَى مَا *on account of what* (Jon. 1:8).

Rem. 1.—مَا أَضْيَقَ الْبَابُ *how strait is the gate* (Matt. 7:14).

مَا لَنَا وَلَكَ *what is that to us?* (Matt. 27:4).

مَا لِي وَلَكَ *what have I to do with thee?* (John. 2:4).

Rem. 2.—مَا اسْمُكَ. فَقَالَ لَهُ لَجِيئُونُ *what is thy name? He saith to him Legion* (Lk. 8:30). (See also, Ex. 3:13; Jud. 13:17).

Rem. 3.—مَا مَلَأَ الشَّيْطَانُ قَلْبَكَ *what Satan hath filled thy heart?* (Barh. I. p. 184, l. 21 [Duv.]). مَا هُمُ الْمُلُوكُ الَّذِينَ *who are those kings?* (Chrest. Knös. p. 80 vers 10 [Duv.]).

Rem. 4.—مَنْ عَمِلَ مَنْ هُوَ *of him whosoever had done it* (Jos. Sty. 76:17).

1. مَنْ "*who?*", مَنْ هُوَ (هُوَ مَنْ) "*who is?*", مَنِ, مَا, مَا "*what?*", مَا هُوَ "*what is?*" are used substantively and may stand:—

(1) As subject.
(2) As genetive.
(3) As object direct.
(4) As object indirect.
(5) After prepositions.

Rem. 1.—مَا sometimes means "*how*". It is used also in certain idiomatic phrases.

Rem. 2.—ܡܢ is equivalent to our "*what*" in the phrase ܡܢ ܫܡܟ "*what is thy name?*".

Rem. 3.—ܡܕܡ is in a few instances used as an adjective, and occasionally for persons.

Rem. 4.—ܕ ܡܢ or ܕ ܡܢ may denote "*whoever*", ܕ ܡܕ *whatsoever.* See § 107. 7 (4).

2. (1) ܒܗ ܕܥܡܟܡ ܡܕܡ *with whom was he grieved?* (Heb. 3:17);
ܡܢ ܕܣܒܪܢ ܠܢ ܐܝܟ *for what is our hope?* (1 Thess. 2:19); ܡܢ ܕܢܦܩ ܩܕܡ *which of them should go out first?* (Jos. Sty. 26:1, see also 3:7).

(2) ܒܡܢ ܫܠܝܛܬ *by what authority?* (Matt. 21:23).
ܡܢ ܪܘܚܐ ܐܢܬ *of what spirit ye are* (Luke 9:55, see also Rev. 3:5); ܡܢ ܐܡܐ ܐܢܬ *from what people art thou?* (Jon 1:8).

(3) ܡܕ ܕܠܐ ܡܛܝܠ ܠܝ *those things which are too hard for* (*i. e. above*) *my strength* (Jos. Sty. 3:13).
ܠܡܕ ܢܚܢ ܣܡܟܝܢ *we surrendered to that which was* (Acts 27:15).

Rem.—ܡܢ ܕܩܐܡ ܥܠ ܡܢ ܕܦܢܐ *praying against* (*him*) *who is turned unto me* (Mal. 3:5).

(4) ܐܝܟ ܡܢ ܐܢܬܘܢ ܕܒ ܠܡܗܘܬ *what manner of persons ought ye to be?* (2 Heb. 3:11).

2. ܡܢ, ܡܕ, ܐܝܟ, "*who?*", "*which?*", "*what?*" may be used:—
(1) Independently or substantively.
(2) As an adjective.

Rem.—The personal pronoun sometimes comes between the adjective and the noun.

(3) In connection with ܕ to denote "*he who*". In this sense it is sometimes preceded by the demonstrative. Compare 1, Rem. 4.

Rem.—"*he who*", "*that which*" &c. are occasionally denoted by the interrogative alone. In such cases, the whole interrogative sentence is a substantive clause. § 135.

(4) ܐܝܟ ܡܢ means "*qualis*", "*what manner of?*"

§ 104. The Relative Pronoun.

1. (1) ܗܸܠܹ̈ܝ ܒܲܝܬܵܐ *they of the house of Illus* (Jos. St. 14:12).

ܐܸܠܵܢ ܕܥܲܠ ܕܲܥܬܵܐ *the tree which is called that of knowledge.*

ܕܲܠ ܩܲܝܣܲܪ ܠܩܲܝܣܲܪ *the things of Caesar to Caesar* (Mt. 22:21).

(2) ܕܲܝ̈ܠܲܢ ܡܲܪܝܵܐ *we are the Lord's* (Rom. 14:8).

ܗܸܠܹ̈ܝ ܕܫܲܡܵܐ *those who are the left's* (Spic. Syr. 12:6; 1 Cor. 3:23; John. 1:52).

(3) ܐܸܢܬܵ ܕܐܸܢܬܵ ܢܗܘܹ̈ܐ *whose wife shall she be of them* (Mk. 12:23; Gen. 32:17; Mt. 22:20).

(4) ܕܲܝ̈ܠܲܗܘܿܢ ܐܸܢܘܿܢ ܕܲܒ̈ܪ̈ܝ *it is their part that (namely) of those who read* (Jos. St. 5:12).

ܕܲܒ̈ܪ̈ܝ ܐܸܢܘܿܢ ܕܲܠܒ̈ܫ̈ܐ *such as clothes and utensils* (Jos. St. 35:4).

2. ܕܲܐ ܒܲܠܝܠܵܐ ܐܲܙܠ *which* (masc. sg.) *went up in a night* (Jon. 4:10).

ܠܵܐ ܝܲܕ̈ܥ̈ܝܢ *who* (masc. pl.) *know not.*

Rem.—ܕܲܐ ܐܸܬܝܼܗܒ ܒܹ̈ܗ *wherein was put* (Matt. 28:6).

ܠܵܐ ܥܲܠ ܗܲܝ *on which* (sg.) *thou hast not labored* (Jon. 4:10).

ܕܲܐ ܚܲܪܵܗ ܡܲܪܝܵܐ ܥܲܠ *against whom the Lord has raged* (Mal. 1:4).

ܐܸܠܹ̈ܝ ܕܲܐ ܒܥ̈ܝܼܬܘܿܢ *whom ye seek* (Mal. 3:1).

2. (1) See § 102. 7.

(2) ܕܲܐ ܪܲܫ ܐܸܝܼܬ̈ܘ ܕܲܐ ܐܸܢܫ̈ܐ *who was the chief of the island* (Acts 28:7).

ܗܸܠܹ̈ܝ ܕܲܐ ܚܲܒ̈ܪ̈ܘ ܠܗܸܡ̈ܢ̈ܐ ܕܲܐ ܐܸܬܬܲܥ̈ܒ̈ܕ̈ܘ *who have made themselves faithful* (Matt. 19:12).

Rem.—ܕܲܝܵܬܹ̈ܒ *he who sitteth* (Ps. II, 4).

ܕܲܥܡܵܗ *those who were with him* (Matt. 27:54).

ܕܲܩܪܹ̈ܒ *he who offers* (Mal. 2:12).

ܕܲܫܡܲܫ *those who served* (Mal. 3:18).

3. ܕ ܥܒܕ ܗܘ ܕ ܢܨܪܘܗܝ *they took charge of their expenses* (Jos. St. 38:12).

ܠ ܬܗܘ ܕ ܡܬܪܥܝܢ ܠܡܚܪ *do not then take thought for the morrow* (Matt. 6:34).

Rem.—ܐ ܗܘ ܕ ܥܒܕ ܠܝ *thou didst take care of me* (Jos. St. 3:10).

ܡܬܪܥܝܢ ܠܗ ܠܡܚܪ ܕ *for the morrow will take thought for itself* (Matt. 6:34).

4. ܗܘ ܕ ܒܗ ܕ ܐܬܝܒ ܐ ܗ ܕ *in the same place where they were abiding* (Lk. 2:8).

ܐ ܗ ܕ ܐܙܠ ܡܢ ܒܝܬ ܢܗܪܝܢ ܗܘ *he set out from Melitine where he had been wintering* (Jos. Sty. 64:20).

5. ܐ ܗ ܕ ܐ ܐ ܗ ܕ ܐ *such a sign also* (Jos. Sty. 41:7).

ܐ ܗ ܕ ܐ ܕ ܐ ܐ ܗ ܕ *such oppressions* (Jos. Sty. 4:17).

Rem.—ܐ ܗ ܕ ܐ ܕ ܐ ܐ ܗ ܕ *by way of witness* (Jos. Sty. 1:3).

6. ܕ ܐ ܗ ܕ ܐ ܐ ܗ ܕ *on account of anything whatsoever* (Jos. Sty. 16).

ܐ ܗ ܕ ܐ ܗ ܕ ܐ ܐ ܗ ܕ *any old grave no matter what* (Jes. Sty. 39:10).

7. ܐ ܗ ܕ ܐ ܗ ܕ ܐ ܐ ܗ ܕ *who showed and called and made him to approach.* (L'omelia di Giac. di Sarug. 504.)

The Syriac relative pronoun ܕ was originally a demonstrative being equivalent to the Hebrew זֶה, זוּ which are also used sometimes as relative pronouns, *e. g.* Ps. 74:2; Ex. 15:13.

1. ܕ is still used as a demonstrative.

(1) In phrases which correspond to the Greek article with the genitive.

(2) In phrases which correspond to the Greek predicate or possessive genitive.

(3) In the genitive construction mentioned in § 97 A, especially noteworthy is such a use before the interrogative.

(4) Sometimes it introduces an appositional or epexegetical phrase.

Note.—ܕ ܐ ܗ ܕ also may be used in this sense, see § 101 A, Rem. 2. Note.

2. It is used as a relative pronoun for all numbers, genders, cases. See § 38. 1.

Rem.—The oblique cases are expressed, as in English, by means of prepositions, which follow with a pronominal suffix agreeing with the antecedent of the relative.

(1) *That which* is usually expressed by the demonstrative followed by the relative, see § 102. 7.

(2) For emphasis sake the relative is followed by the personal pronoun.

Rem.—The relative alone sometimes stands for "*he who*".

3. هُوَ and لَهْ in the sense of "*to have*" and بِيَدْ "*to take charge of*", "*to have care of*", "*to take thought for*", take after them a noun preceded by ـَ.

Rem.—لِـ may also be used after بِيَدْ.

4. After nouns of place, the relative is usually followed by the adverb هُنَا.

5. أَيْ followed by the relative pronoun means "*such*".

Rem.—أَيْ followed by لِـ means "*by way of*".

6. مَ preceded by the interrogative and followed by the demonstrative pronoun means "*whatsoever*", "*no matter what*".

7. More than one verb may be used after one relative.

8. It is used as a relative conjunction, especially in the senses "*that*" and "*because*", see §§ 135, 136, 137.

§ 105. The Reflexive Pronoun.

1. إِنَا دْعَمْلِ *have I conducted myself* (Ad. 41:4).

دْعَمْلَهْ *to confirm thyself* (Spic. Syr. 43:11).

صَاعِنَا دْعَمْلِي *laying their blame on time* (Spic. Syr. 44:7).

دْعَمْلَهْ *to associate themselves* (Ad. 31:6).

2. دْعَمْلِي دْعَمْلِي *reminding themselves of their sins* (Aphr. 223:19).

هِيَ دْعَمْلَهْ *she harmed herself* (Ephr. III. 2*c*.)

هُوَ أَهْدَرْ *he delivered himself* (Jos. Sty. 71:1).

هَدَهْ عَلَى *on his part* (Jos. Sty. 62:6).

3. ܢܛܪ ܢܦܫܟ *save thyself* (Matt. 27:40, see also 27:5).

ܡܬܐ ܐܝܬ ܠܗ ܦܓܪܐ ܗܘ *fate itself does not exist* (Spic. Syr. 9:9).

ܡܬܚܠܦ ܥܡ ܢܦܫܗ *it disagrees with itself* (Overbeck's Eph. 45:6).

ܡܢ ܓܘ ܪܥܝܢܗ *of himself* (John. 7:18).

ܕܠܐ ܐܢ ܐܢܬ ܝܕܥ ܢܦܫܟ *if thou thyself know not* (Song of Songs 1:8).

ܘܚܝܟܬ ܣܪܐ ܒܓܘ ܢܦܫܗ *and Sarah laughed within herself* (Gen. 18:12).

ܐܦܪܫ ܢܦܫܗ *he distinguished himself* (Spic. Syr. 4:1 [Duv.]. See also Lk. 2:17; 11:17).

The reflexive pronoun is expressed:—

1. Generally by the reflexive species of the verb.
2. By the personal and possessive pronoun.
3. By such words as ܢܦܫܐ "*soul*", ܦܓܪܐ "*person*", ܐܝܬܘܬܐ "*existence*", ܪܥܝܢܐ "*mind*", ܠܒܐ "*heart*", and similar words.

§ 106. The Possessive Pronoun.

1. ܕܝܠܟ ܗܝ ܡܠܟܘܬܐ *because thine is the kingdom* (Matt. 6:13).

ܠܢ ܠܢ *for our part* (Spic. Syr. 2:9.

ܘܠܡܩܝܡ ܥܠܝܗ ܡܠܟ ܡܢ ܒܢܝܗ *and to set up over it a king of their own* (Jos. Sty. 17:23).

Rem. 1.—ܙܒܢܝ ܕܝܠܝ *my time* (John. 7:8).

ܘܣܡ ܐܪܓܙܬܐ ܩܕܡ ܒܝܬܗ *and he placed a box in front of his palace* (Jos. Sty. 24:1).

Rem. 2.—ܒܥܝܢܝܟ *in thine own eyes* (Lk. 6:42).

ܠܬܫܒܘܚܬܗ *to his own glory* (Rom. 3:7).

Rem. 3.—ܛܒ ܠܓܒܪܐ ܕܝܠܗ ܗܘ *for the good is the man's own* (Spic. Syr. 6:11).

ܐܦܣܩܘܦܐ ܕܡܕܝܢܬܐ *the city's own bishop* (Jos. Sty. 29:4).

ܒܫܢܬ ܐ ܠܝܪܚ ܐܒ ܠܗ ܕܢܬ ܗܕܐ ܗܘ *in the month Ab of this same year* (Jos. 28:1).

Rem. 4.—ܠܝ ܢܗܘܘ *they shall be mine* (Mal. 3:17).

1. The independent or absolute possessive is rendered by ܠܝ followed by the suffix of the person.

Rem. 1.—ܠܝ is composed of ܠ (primarily ܠܘ) and ܝ, and hence ܠܝ=what is to me, what I have. Hence ܠܝ can be used instead of the possessive adjective pronoun.

Rem. 2.—The independent possessive may be added for emphasis to a substantive or a possessive pronoun.

Rem. 3.—ܠܝ is sometimes used to emphasize the substantive which is usually subjoined with ܕ.

Rem. 4.—The preposition Lomadh with the pronominal suffix is also used to denote possession.

§ 107. The Indefinite Pronoun.

1. ܐܡܪ ܠܗ ܠܐ ܐܢܫ ܐܚܕ ܒܗ *then one said to him* (Matt. 12:47).

ܠܐ ܐܢܫ ܐܚܕ ܒܗ *it wounded no one there* (Jos. Sty. 25:17).

2. ܟܠ ܐܢܫ *every one* (Mk. 14:19; Matt. 26:22).

ܐܢܫ *every man* (Cor. 3:8, 7:2).

ܟܠ ܢܦܫ *every soul* (Rom. 13:1).

ܟܠ ܐܢܫ *every one* (Anal. Syr. 49:6 [Dur.]).

ܟܠ ܐܢܫ ܐܢܫ *every one* (Eph. 5:33).

ܟܠ ܐܢܫ *every one* (Lk. 14:33).

ܒܟܠ ܐܢܫ ܐܢܫ ܒܐܒܪܘܗܝ *in every one of their limbs* (Jos. Sty. 21:24).

Rem.—ܒܟܠ ܨܦܪܐ *every morning* (Am. 4:4); ܒܟܠ ܝܘܡ *each day* (Jer. 37:21).

3. ܐܢܫ ܡܢ ܥܠ ܐܢܫ *one from another* (Matt. 25:32).

ܐܢܫ ܒ ܐܢܫ *one on another* (John. 13:22).

ܪܓܠܝ ܐܢܫ ܠ ܐܢܫ *one another's feet* (John. 13:14).

ܐܚܪܢܐ *one another* (Luke. 23:12, 4:36).

ܐܫܬܘܩܩܘ ܚܕ ܠܚܕ *they kissed each other* (Bern. Ch. 47:12).

4. ܐܢܫ ܡܢ ܐܢܫ̈ܐ ܢܦܩܘ *some went out* (Jos. Sty. 60:12).

ܐܢ ܐܝܟ ܡܢ ܐܢܢ̈ ܦܪ̈ܥܐ *if some of the branches* (Rom. 11:17).

ܐܝܟ ܡܢ ܐܢܢ̈ *some of them* (Bern. Ch. 144:7; Rom. 3:3; Mk. 2:5).

ܐܝܟ ܡܢ ܐܢܫ̈ܐ ܐܡܪ̈ܝܢ *some say* (John. 9:9).

ܐܝܟ ܐܢ *some* (Phil. 1:15).

5. (1) ܐܢ̈ܢ ܡܢ ܗܘ̈ܠ̈ܝ ܐܬܦܪ̈ܣܘ ... ܐ̈ܚܪ̈ܢ ܠܐ *some of them were persuaded . . . and others not* (Acts 28:24).

(2) ܐ̈ܚܪ̈ܢ ܐܡ̈ܪ̈ܝܢ ܗܘ ܝܘܚܢܢ ܐ̈ܚܪ̈ܢ ܐܝܠܝܐ *some said: it is John; but others, it is Elias* (Matt. 16:14).

(3) ܐܝܟ ܐܢ ܡܢ ܣܢܐ ܐܝܟ ܐܢ ܒ̈ܚܫܐ ܐܝܟ ܐܢ *some out of envy, but others in good will* (Phil. 1:15); ܐ̈ܚܪ̈ܢ ܠܥ̈ܓ̈ܢ ܐ̈ܚܪ̈ܢ ܐܡ̈ܪ̈ܝܢ *some mocked but others said* (Acts 17:32).

6. (1) ܚܕ ܢܣܢܐ ܘܠܐܚܪܢ ܢܪܚܡ *the one he hates and the other he loves* (Matt. 6:24).

(2) ܚܕ ܕܪܥ ܘܐܚܪܢ ܚܨܕ *one soweth and another reapeth* (John. 4:37).

(3) ܐܝܟ ܕܒܣܘܣ̈ܐ ܘܐܝܟ ܕܒܪ̈ܟܒ̈ܐ *some trust in chariots and others in horses* (Ps. 20:7).

7. (1) ܟܠ ܕܢ̈ܚ *whosoever heareth* (Matt. 13:19; Spic. Syr. 4:2).

(2) ܟܠ ܕܐܝܬ ܠܗ ܐܢܫ *everyone who has* (1 John. 3:3).

(3) ܟܠ ܕܡܗܝܡܢ ܐܢܫ *everyone who believeth* (Mk. 16:16).

(4) ܟܠ ܕܐܝܬ ܠܗ ܐܢܫ ܐܕܢ̈ *whosoever has ears* (Mk. 7:16; Mal. 1:14).

8. (1) ܒܟܠ ܕܡܠܠ ܐܢܫ *in whatsoever he shall speak* (Acts 3:22).

(2) ܕܡܐ ܐܢ̈ܐ ܐܡ̈ܪ̈ *whatsoever I say* (Matt. 10:27).

(3) ܕܡܐ ܐܝܬ ܠܗ ܟܠ ܕܒܬܘܟ̈ܗ ܗܘ̈ *whatsoever was in the midst of it* (Jos. Sty. 29.3).

Rem.—ܡܕܡ ܕܝܢ ܥܠ ܐܝܟ ܕܒܪ ܡܢ *on account of anything whatsoever* (Jos. Sty. 80:16).

ܡܕܡ ܕܝܢ ܕܩܒܪ ܥܬܝܩ ܐܝܟ ܕܢܗ *any old grave whatsoever* (Jos. Sty. 39:10).

9. ܗܠܝܢ ܗܠܝܢ ܕܩܪܒܝܢ ܗܘ ܩܘܪܒܢܐ *they were bringing the same sacrifices* (Heb. 10:1).

ܒܪܘܚ ܐܚܕ ܗܘ ܕܐܝܬ ܠܢ *since we have the same spirit* (Festal Letter of Athan. 7:17).

The indefinite pronouns are expressed:—

1. *One, a certain one,* by ܚܕ, or ܐܢܫ.

2. *Every, every one,* by ܟܠ, or ܟ followed by ܚܕ, ܐܢܫ or some similar word.

Rem.—The plural, or the repetition of the noun, or sometimes even the singular, denotes distribution, see § 92. 1*c*.

3. *One another, each other,* by ܚܕܕܐ; but when a preposition, or the relative ܕ, comes before *another,* by ܚܕ followed by ܚܕ with the appropriate preposition, or ܕ.

4. *Some,* by ܡܢ ܣܓܝܐ or ܟ partitive.

5. *Some—others,* by ܐܢܫ or ܕ ܐܝܬ followed by ܐܚܪܢܐ; or by repetition of the word ܐܢܫ; or by a combination of the words for *some* mentioned under 4.

6. *The one—the other,* by ܚܕ—ܚܕ, ܐܚܪܢܐ—ܐܚܪܢܐ and ܗܠܝܢ—ܗܠܝܢ.

7. 8. *Whoever, whosoever,* by ܕ ܟ, ܕ ܐܝܟ, ܕ ܐܝܟ ܕ, ܟ ܕ; *whatever, whatsoever,* by ܕ ܡܕܡ, ܕ ܡܕܡ, ܟ ܡܕܡ ܕ.

Rem.—ܡܕܡ ܕܝܢ or ܡܕܡ ܕ may generalize any indefinite pronoun.

9. *The same* is expressed by two demonstrative pronouns of like gender and number, separated by ܕ *as.* See also § 102. 6.

§ 108. Uses of ܟ.

1. (1) ܡܪܝܐ ܟܠ *Lord of all* (Spic. Syr. 27:24).

ܫܕܪ ܟܠ ܒܐܝܕܘܗܝ *he gave all over into his hands* (Aphr. 123:2).

(2) ܣܓܕ ܠܟܠ *worshipped of all* (Ephr. III. 532*c*).

(3) ܟܠ ܕܒܥܝܢ ܠܗ *all who were seeking him* (Aphr. 198:10).

(4) ܟܠ ܐܪܥܐ ܕܥܪܒܝܐ *in all the country of the Arabs* (Spic. Syr. 16 ult.).

ܟܠ ܡܕܝܢܬܐ *the whole city* (Jos. Sty. 37:2).

ܟܠ ܙܒܢ̈ܐ *always* (Matt. 28:20).

2. See § 107:7.8.

3. ܟܠ ܫܘܠܛܢܐ *all power* (Matt. 28:18).

ܟܠ ܪܘܚ̈ܐ *all quarters* (Jos. Sty. 30:12).

4. ܟܠ ܐܝܟܐ *always when* (Kirsch. Chrest. 171:15; 1 Cor. 11:25).

ܟܠ ܟܠ *quite all* (Kirsch. Chrest. p. 129:18; Acts 22:20).

1. ܟܠ may be used as a substantive
(1) In the absolute state.
(2) Occasionally in the emphatic state.
(3) Before the relative pronoun.
(4) In apposition with a noun in the sense of "*all the*", "*the whole*".
2. It may be used as an indefinite pronoun.
3. As an adjective it is used in the sense of "*every*" or "*all*".
4. As an adverb in the sense of "*always*", "*quite*", "*just*".

§ 109. Uses of ܡܕܡ.

1. (1) ܡܕܡ ܕܐܫܬܡܘܥ *to make known anything* (Jos. Sty. 24:2).

ܠܐ ܡܕܡ ܒܗ ܕܩܐܡ ܒܗ ܟܠ *there was nothing in it that was standing* (Jos. Sty. 30:2).

ܡܕܡ ܠܐ ܚܛܝܬ *nothing have I sinned* (Acts 25:10).

ܡܕܡ ܐܚܪܢܐ *in anything else* (Jos. Sty. 50:4).

(2) ܡܕܡ ܕܡܕܡ ܠܗ ܠܒܘܫ̈ܐ ܫܢ̈ܝ *he had clothes of different kind* (Jos. Sty. 56:7)

ܡܕܡ ܕܡܕܡ ܕܐ *that anything whatsoever* (Spic. Syr. 2 ult.)

(3) ܡܕܡ ܕܐܢܬ ܗܘ *whatsoever is* (Spic. Syr. 22:10).

ܡܕܡ ܕ ܐܡܪ ܐܢܐ ܠܟܘܢ *whatsoever I say to you* (Mk. 13:37).

(4) ܕ ܡܕܡ ܗܘ *of whatsoever* (Spic. Syr. 10 ult.).

ܡܕܡ ܕ ܦܩܕܬ̈ܟܘܢ *whatsoever ye are commanded* (Spic. Syr. 1:7)

ܡܕܡ ܕ ܙܪܥ ܗܘ *whatsoever thou sowest* (1 Cor. 15:39).

2. (1) ܘܠܐ ܐܫܟܚܘ ܒܗ ܡܕܡ ܒܝܫ ܬܒܥܬܐ *and they found not any evil accusation* (Acts 25:18).

ܡܕܡ ܐܚܪܢܐ ܕܥܒܕ ܐܫܬܐ *any other work* (Add. Aph. 32:15).

ܡܕܡ ܒܥܝܪ *any enmity* (Matt. 5:23).

(2) ܡܕܡ ܕ ܠܐ ܫܘܐ ܗܘ *without medicin of any kind* (Add. 7:10).

The pronominal and adjective indefinite for things is ܡܕܡ. It is used
1. As a pronoun:
(1) In the sense of "*anything*".
(2) When repeated, in the sense of "*anything whatsoever*".
(3) Before ܕ, in the sense of "*whatsoever*".
(4) It may be emphasized by the demonstrative.
2. As an adjective:
(1) Absolutely before or after its noun in the sense of "*any*".
(2) Preceded by ܕ, forming an adjective clause, see § 136.

§ 110. Numerals.

A. CARDINALS.

1. (1) ܡܐܐ ܫܢܝܢ *a hundred years* (Jul. 220:23).

ܐܪܒܥ ܡܐܐ ܚܛܐ *four modii of wheat* (Jos. Sty. 33:18).

ܥܣܪܝܢ ܘܚܕ ܝܘܡ *twentyone days* (Aphr. 56:21).

Rem.—ܥܣܪܝܢ ܐܠܦ *twenty thousand* (Jos. Sty. 75:12).

ܬܠܬ ܡܐܐ *three hundred* (Jos. Sty. 34:21).

ܚܡܫܝܢ ܐܠܦ ܘܐܪܒܥ ܡܐܐ *fifty and four thousand and four hundred.*

(2) ܬܠܬ ܐܬܘܬ̈ܐ *three signs* (Jos. Sty. 32:12).

ܐܪܒܥܣܪ ܕܪ̈ܗ̈ܛ̈ܐ *fourteen generations* (Matt. 1:17).

Rem.—ܐܪܒܥ ܘܬܫܥܝܢ ܫܢ̈ܝܢ *forty-one years* (Aphr. 466:17).

(3) ܡ̈ܐܐ ܘܐܪܒܥܝܢ ܟܪ̈ܘܙ̈ܐ ܕܕܗܒܐ *a hundred and forty pounds of gold* (Jos. Sty. 26:11, see also 34:21).

ܡ̈ܐܐ ܘܚܡ̈ܫܝܢ ܐܠ̈ܦ̈ܐ ܘܐܪܒܥ ܡ̈ܐ̈ܐ ܘܚܡ̈ܫܝܢ ܘܚܕ *one hundred and fifty one thousand and four hundred and fifty* (Num. 2:16).

(4) ܫܒܥ ܐܠ̈ܦ̈ܐ *seven thousand* (Num. 3:20).

ܫܬ̈ܐ ܐܠ̈ܦ̈ܐ ܫܢ̈ܝܢ *six thousand years* (Aphr. 36:20).

ܬܪ̈ܬܝܢ ܡ̈ܐ̈ܐ ܐܠ̈ܦ̈ܐ ܕܡܫܝܚ̈ܝܐ *two hundred thousand Christians* (Jul. 83:8).

(5) ܗܐ ܥܣܪܝܢ ܫܢ̈ܝܢ ܐܢܐ ܒܒ̈ܝܬܟ *behold twenty years have I been in thy house* (Gen. 31:41).

ܒܢ ܡ̈ܐܐ ܗܘܐ ܒܪ ܫܢ̈ܝܢ *he was one hundred years old* (Aphr. 235:20).

ܐܪܒܥ ܡ̈ܐ̈ܐ ܣܛ̈ܝܪ̈ܐ ܐܝܬ̈ܝܗ̈ܘܢ *there are four hundred pounds* (Gen. 23:15).

1. Cardinals are generally in apposition with the substantive.

(1) The numeral is generally first in order and in the absolute state; the substantive following is in the absolute or emphatic state.

Rem.—ܒܒ̈ܐ and ܡ̈ܐ̈ܐ follow their limiting numeral.

(2) The numeral follows in the absolute state, the noun precedes in the emphatic state.

Rem.—Sometimes, even when the noun precedes, it is in the absolute state.

(3) When two or more numerals are used the highest stands first, the lowest last.

(4) With numbers from 2 to 9 ܬܪ̈ܬܝܢ and ܬܠܬ are treated like anyother substantive.

(5) A short word may come in between a numeral and its substantive, as also between the parts of a number.

B. ORDINALS.

ܒܝܘܡܐ ܫܒܝܥܝܐ *the seventh day* (Heb. 4:4).

ܚܝܬܐ ܬܠܬܝܐ *the third beast* (Rev. 6:5).

ܬܪܝܢ ܝܘܡܐ *the second day* (Gen. 1:8).

ܫܢܬ ܐܠܦ ܘܬܪ̈ܝܢ *to the year* 400 (Aphr. 475:2).

ܫܢܬ ܬ̈ܡܢ ܘܬܪ̈ܝܢ *the year* 810 (Jos. Sty. 27:11).

ܒܝܘܡ ܚܡܝܫܝ *on the fifth day* (Jos. Sty. 27:1).

1. (1) ܫܒܥ ܫܒܥ *seven by seven* (Gen. 7:2).

(2) ܬܪܝܢ ܬܪ̈ܝܢ ܕܒܝܢ *between each two of them* (Jos. Sty. 85:10).

2. (1) ܥܕ ܫܒܥ ܙ̈ܒܢ̈ܝܢ *until seven times* (Matt. 18:21, also Luke 17:4).

(2) ܫܒܥܝܢ ܘܫܒܥ *seventy-seven times* (Gen. 4:24).

As to order and agreement they are like any other adjectives, see § 99.

By putting the noun in the genetive relation (either by construction or by ;) with a following cardinal, the ordinal may be superseded.

1. The distributive sense is denoted:
(1) By the repetition of the numeral.
(2) By the preposition ܠ before ܚܕ.
2. For multiplication the cardinal number
(1) Can be followed by ܙ̈ܒܢ̈ *time*;
(2) Or may be used alone.

§ 111. The Verb.

1. ܐܡܪ (Gen. 1:2); ܒܪܐ (Gen. 1:1); ܐܬܘ (Gen. 2:25); ܗܘܬ (Gen. 1:2); ܐܟܘܠ (Gen. 2:18); ܬܐܟܠ (Gen. 2:17); ܫܟܒܬ (Gen. 3:10); ܐܟܠ (Gen. 3:12); ܬܐܟܠ (Gen. 3:16).

2. ܡܛܪܚܝܢ ܐܢܫ (Mal. 1:8); ܐܢ ܐܝܬ (Mal. 1:10); ܢܣܒ (Mal. 1:8); ܚܫܒ ܠܗ ܒܐܡ (Mal. 1:14); ܡܥܒܪ ܫܡ (Mal. 3:15); ܡܟܝܪ ܫܡ ܒܗ *we are learning Him* (Overbeck 22:5).

3. ܫܡܥ (Mat. 26:1); ܐܡܪ (Matt. 26:1); ܡܫܠܡ (Mat. 26:2); ܐܟܠ (Mat. 26:2); ܢܬܩܥ (Mat. 26:2); ܐܬܡܢ (Mat. 26:3).

1. Genders, numbers and persons are distinguished in the Perfect and Imperfect by means of preformatives and sufformatives.

2. In the participles, the first and second person require the personal pronoun, but the third needs none.

3. In general, it may be said, that the Perfect denotes a completed action, and the Imperfect an incomplete or dependent action; while the Participles denote states or continuous or frequentative actions. As to order of time, the Perfect and Participles may be past, present, or future; as is determined from the context, or the nature of the verb. The Imperfect is perhaps always absolutely or relatively future.

§ 112. The Perfect.

1. (1) ܒܪܐ *he created* (Gen. 1:1).

ܗܘܬ *it was* (Gen. 1:2).

(2) ܩܒܠܬ ܐܓܪܬܐ *I have received the letters* (Jos. Sty. 1:1).

ܥܠ ܕܥܠܬ ܚܛܝܬܗܘܢ ܩܕܡܝ *because their iniquity has come up before me* (Jon. 1:2).

(3) ܒܢܘ ܠܗܘܢ ܒܬܐ ܙܥܘܪܐ *they had built small houses for themselves* (Jos. Sty. 69:20).

ܕܥܒܕ *which he had made* (Gen. 2:8, so Gen. 2:1, 2:22, 3:10; Matt. 27:35).

2. (1) ܕܝܕܥܝܢ ܐܢܚܢܢ ܕܐܝܬ ܐܠܗܐ ܚܕ *for we know that there is one God* (Aphr. 497:17).

ܫܡܝܐ ܣܡܩܐ *the sky is red* (Matt. 16:2).

ܠܡܐ ܐܬ ܚܪܝܐ *why art thou angry* (Gen. 4:6).

ܡܝܬ ܐܢܐ ܥܕ ܡܘܬܐ *it grieves me unto death* (Jon. 4:9).

(2) ܠܐ ܗܠܟ *who hath not walked* (Ps. 1:1).

ܡܪܝܐ ܫܩܦ *the Lord looks down* (Ps. 14:2).

3. (1) *a.* ܗܐ ܐܢܐ ܒܪܟ ܐܢܘܢ ܘܐܪܒܐ ܐܢܘܢ *behold I shall bless him and multiply him* (Gen. 17:20).

إِعْنِ وُسِحِ *he said that he would give* (Bar Heb. 80:1 [Uhl.]).

b. حِسْنِ صُنْبِلِ مُكْسِلِ وَمِ إِعْبِ وَاحْدِيهِ وَهُوَ *to-morrow he shall disappear and shall not be and the memory of him shall perish and be effaced* (Jul. 9:6).

أَعْلَا أَوْمَدَا لَمْ سَأَ *shall see a great light* (Is. 9:2).

(2) *a.* كُلِّ هُدِسْكُمَا وَعَا وُمَا صَكْكُمَا *over the great change which shall have been in the world* (Jos. Sty. 92:4).

b. مَنْ أَوْلَا وُمَا مُنَا *when he shall have come* (John. 4:25).

مُنَا وُمَا وُهِلَا وُ *when he shall have received the money* (Jos. Sty. 61:15).

أَهِلَّعَكَا صُوْمَ إِوُمَا مُنَا وَلِ *and if this shall have been reported before the governor* (Mt. 28:14).

أَلِ إِهِصِ *if we shall have been able* (Spic. Syr. 13:2).

أَلْ مَ أَهِصِلَّسِمِ أَلْ *whether thou shalt have found him or not* (Aphr. 144:22).

Rem. 1.—أَعْنَا إِنَا مُعَلِّ مَكْتِ مَمَا وُ *I will therefore that men pray* (1 Tim. 2:8).

إِعْصِلِ مُعَمَا وُ مُعِمِ *constrain thyself to be humble* (Anal. Syr. p. 8. 1. 6 [Duv.]).

Rem. 2. *a.*—كِ مُنَانَا مَمَ لَا *let it not be wearisome to us* (Gal. 6:9).

كِمِنِ مُعَلِّ *be watchful* (Mark. 13:37).

b.—مُعَمَا وُمِنَا كَدِ *I would thou wast cold* (Rev. 3:15; Aphr. 221:22).

أَهِلَّمَ وُمِ أَعْكَلَّمِ *O that ye did reign* (1 Cor. 4:8).

The Perfect denotes a completed action.

1. It is used for past time

(1) As the true historical tense, in the narration of events viewed as completed.

(2) Of events viewed as completed in the past.

(3) When the action expressed by the Perfect precedes another action already completed, then it corresponds to our Pluperfect.

2. It is used for present time

(1) In verbs which denote a mental or physical state or quality.

(2) In imitation of the Hebrew, in the statement of general truths.

3. It is used for future time.

(1) When the event is looked upon as certain.

a. In promises.

b. In prophecies.

Note.—This usage is mostly biblical.

(2) It may denote our future perfect, see *a*.

b. In this sense the Perfect is usually preceded by the hypothetical particle such as ܐܢ, ܐܝ and ? ܐܠܐ.

Rem. 1.—The perfect of ܗܘܐ is used with the participle in clauses denoting a purpose or result which is looked upon as certain of fulfilment.

Rem. 2.—The perfect of ܗܘܐ is used with an adjective or participle to express a wish or exhortation.

a. Absolutely.

b. After ܟܦ or ܐܚܕܝ.

Rem. 3.—For the auxiliary uses of ܗܘܐ, see § 127.

§ 113. The Imperfect.

1. (1) ܩܕܡ ܕܨܠܝܒ ܢܫܩܝ ܕܡܘܗܝ *and before he was crucified he gave his blood to drink* (Aph. 222:5).

ܩܕܡ ܕܐܬܬܩܢ ܢܡܘܣܐ *before the law was established* (Aph. 25:5), see also 2 King 6:32; Jer. 1:5; John 1:48.

Rem.—ܩܕܡ ܕܬܫܐܠܘܢܝ *before ye asked (or shall have asked) him* (Matt. 6:8), is probably meant for a literal translation of the Greek Aorist.

(2) ܐܠܐ ܡܢ ܩܕܡ ܕܐܬܡܪ ܥܡܗ *before God spake with him* (Aph. 2:35 ult.).

ܡܢ ܩܕܡ ܕܐܬܚܒܠ ܒܟܪܣܗ *before he was conceived in the womb* (Lk. 2:21).

(3) ܩܕܡ ܥܠܡܐ ܗܘܐ ܥܡ ܐܒܐ *before the world was* (John. 17:5).

ܩܕܡ ܕܐܚܕ ܠܓܘܫܡܗ *before he had taken a body to himself* (St. Eph. Ov. 198:1 [Nöld.]).

2. ܠܐ ܐܬܚܙܝ ܐܦ ܣܝܦܐ ܘܠܐ ܪܡܚܐ *neither sword nor spear is seen* (Jud. 5:8).

ܡܠܐܟܘܗܝ ܕܣܟܠܘܬܐ ܡܬܚܫܕ *his angels he accuses of folly* (Job 4:18).

ܡܢ ܕܫܬܐ ܡܢ ܗܕܐ ܡܝܐ *whosoever drinks of this water* (John. 4:13).

ܟܘܪܣܘ ܝܩܪܐ ܕܡܫܪܝ ܠܗܘܢ *thrones of honor he causes them to inherit* (1 Sam. 2:8).

ܡܬܛܦܝ *they are quenched* (Is. 43:17).

3. ܠܐ ܬܗܘܐ ܬܘ ܒܪ ܡܒܘܠܐ *there will not again be a flood* (Gen. 9:11).

ܡܢ ܕܐܙܠ ܐܢܐ ܠܫܡܝܐ ܐܫܕܪ ܠܟ *after that I shall have gone to heaven I will send thee* (Ad. 5:22).

ܘܢܚܕܐ ܒܗ ܐܦ ܚܢܢ *and we shall rejoice in this* (Ad. 30:10).

ܢܗܘܐ ܠܟ ܛܒ ܠܡܚܕ *it will be very pleasant to thee* (Spic. Syr. 43:13).

ܐܟܬܒ ܠܟ *I shall write to thee* (Aphr. 6:8).

Note.—ܐܢ ܢܡܠܠ ܢܨܛܪܟ *if we shall speak we shall want* (Aphr. 496:8).

The Imperfect denotes an action as incomplete, either because future or because dependent on another action or state.

It is used:—

1. For past events after certain temporal participles such as ܟܕ, ܡܐ ? and ܩܕܡ ܡܐ ? in relation to which the action denoted by the verb was viewed as incomplete, or incipient.

This corresponds to the use of the Imperfect with טֶרֶם and אָז in Hebrew (see Harper's Syntax § 20. 1*b*; Driver's Use of the Tenses in Hebrew § 27. 1*β*; Ges. Heb. Gram. § 127. 4*a*) and to the Jussive in Arabic after لَمْ or لَمَّا (see Wright Ar. Gr. Vol. II § 12) and to the Subjunctive in Ethiopic after ቀዲሙ *ḳedma* (see Dill. Aeth. Gram. §§ 90, 120. In solchen Sätzen liegt der Sinn:—es sei etwas zu kommen oder zu werden bestimmt, nur sei es noch nicht verwirklicht, vid. p. 140).

Note.—Some claim a Perfect in other cases, *e. g.* Philips p. 163, Uhlemann § 61. 2*c*. Compare § 206. Philips mentions Hab. 2:1 (ܐܩܡ = Heb. אֶעֱמְדָה a regular cohortative; see Driver § 49B and § 54). Judges 5:8 ܠܐ ܐܬܚܙܝ *cannot be seen.*

2. The use of the Imperfect for the present indicative is doubtful, except as an occasional imitation of the Hebrew.

Duval gives as examples Jud. 5:8 and Job 4:18; Uhlemann gives John. 4:13; Philips 1 Sam. 2:8 (=Subjunct (?) comp. Uhl. 181 *Rem.* 2) and Is. 43:17 (which last Uhlemann and Cowper make Perfect or Preterite).

3. The Imperfect is sometimes used for the future Indicative.

Note.—This use of the Imperfect is especially common in conditional and hypothetical sentences. See § 138.

§ 114. The Imperfect (continued).

1. (1) لَا يَدْخُلْ إِنْسَانٌ *let no man forbid them* (Ad. 12:3).

بَرِّي تَحْيَا هٰذِهِ *let this my daughter live* (Ad. 14:5).

لِيَكُنْ نُورٌ *let there be light* (Gen. 1:3).

(2) لَا تَكُونُوا مِثْلَ آبَائِكُمُ الَّذِينَ مَضَوْا *be not as former generations which have passed away* (Ad. 22 ult.).

لَا تَهْتَمُّوا *take no thought* (Matt. 6:31).

Rem.—أَخُوهُ يَأْخُذُ امْرَأَتَهُ *his brother shall take his wife* (Matt. 22:24).

كُلُّ قُرْبَانٍ يُمْلَحُ بِالْمِلْحِ *every sacrifice should be salted with salt* (Mk. 9:49).

كُلُّ مَا تَسْأَلُنِي أُعْطِيكَ *thou shalt give to me whatsoever I shall ask of thee* (Sindban 1:17).

2. (1) تَأْكُلُ *thou mayest eat* (Gen. 2:16).

لَا يُمْكِنُ أَنْ يُقَالَ *but one may say* (Spic. Syr. 6:21).

لَا يُمْكِنُ أَنْ يُتَعَجَّبَ *now one may wonder* (Spic. Syr. 47:6).

(2) مَنْ يَقُولُ *who can say?* (Rev. 20:9).

عَلَى أَيِّ مُقْتَنَيَاتٍ يَتَّكِلُ الْإِنْسَانُ *on which of possessions can a man rely* (Spic. Syr. 45·6).

Most of the variations for mood are expressed by the Imperfect.

1. The Imperfect is used for the Imperative.

(1) Always for the third person, except in the cases mentioned under § 112. 3 (2), *Rem.* 2.

(2) Always for the negative, except in the cases mentioned in § 112. 3 (2), *Rem.* 2.

Rem.—The Imperative expressed in English by "*shall*", "*should*", "*is to*", "*has to*" &c. may be classed here.

2. The Imperfect is used for the Potential

(1) To express permission.

(2) To express possibility.

3. (1) أَهْدَف حُدُّو عَلَى كُدْنَا ?كَمَن *I wish to leave with thee some of the people who are with me* (Gen. 33:15).

?عَنِيد جِمعَا *might the evil cease* (Ps. 7:9).

هَا يِلَا عَنِوْا لَكْدَا مَدَعَس صَفِيصَوْا *now we would go a journey of three days into the wilderness* (Ex. 3:18).

(2) عَنِيد عِمعَس كُصِو عَنكَدَا لَعَنكَ *let thy servant speak a word before thee, my Lord* (Gen. 44:18).

مَدَا كِدَا هَا ?يُكمَا لَعشَد مَعشَدَا *restore the soul of this youth to his body* (1 King. 17:21).

(3) وَعَا كُدْنَا وَاكْصِو *and I will make thee a great people* (Gen. 12:2).

إِشَدَ أَسَا لَا أَسِو ?يُكمَا عِمعَس كُصِو *I will go down and see if they have done according to the cry which has come up before me* (Gen. 18:21).

إِنَا عَنكَف ?كُو إِسَدَا *I will show thee, that I shall teach* (Sindban 1:16).

(4) سُعمَدَهْ لَعشَف *let us break their bonds* (Ps. 2:3).

سِو ?سِو أَعَا لَصِل *let us look at each other* (2 King. 14:8).

أَرْحَى هَاسِيَا حَيمَصُو *let me be glad and rejoice in thy grace* (Ps. 31:7).

Rem. 1 (1)—أَهْدَف ?مِي عَمَلِ *Oh that we had died* (Num. 14:2).

ܐܝܟ ܕܢܚܝ ܫܡܥܐܝܠ ܩܕܡܝܟ *Oh that Ishmael might live before thee* (Gen. 17:18).

(2)—ܐܦ ܐܢ ܐܝܬ ܠܟܘܢ ܕܬܫܬܘܩܘܢ ܟܠ ܩܒܠ *Oh that ye had altogether held your peace* (Job. 13:5).

ܡܢ ܢܬܠ ܟܠ ܥܡܗ ܝܗܘܐ ܢܒܝܐ *Would that all of the Lord's people were prophets* (Num. 11:27).

(3)—ܡܢ ܢܬܠ ܟܠ ܥܡܝ ܫܡܥܢܝ *O that my people had heard me* (Ps. 81:14).

(4)—ܡܢ ܢܬܠ ܠܝ ܕܐܫܡܥ ܠܝ *Oh that one would hear me* (Job. 31:35).

ܡܢ ܢܬܠ ܠܝ ܐܝܟ ܝܘܢܩܐ ܐܦܪ *Oh that I had wings like a dove* (Ps. 55:7).

(5)—ܡܢ ܢܬܠ ܕܢܦܩ ܕܟܝ ܡܢ ܛܡܐ *Oh that a clean thing could come out of an unclean* (Job. 14:4).

ܡܢ ܢܬܠ ܕܐܬܐ ܒܥܬܝ ܘܕܢܬܠ ܠܝ ܫܐܠܬܝ *Oh that I might have my request* (Job. 6:8).

(6)—ܡܢ ܢܬܠ ܐܫܠܡ ܠܗܢܐ ܥܡܐ ܒܝܕܝ *Would that one had delivered this people into my hands* (Jud. 9:29).

ܡܢ ܢܬܠ ܐܬܒܪ ܒܐܪܥܐ ܕܝܢܐ ܠܝ *Would that they had made me judge in the land* (2 Sam. 15:4).

(7)—ܐܦ ܐܢ ܚܠܝܡ ܐܢܬ *Oh that thou wast cold* (Rev. 3:15).

ܐܝܟ ܐܢ ܩܒܠ ܗܘܝܬ ܠܦܩܕܢܝ *Oh that thou wast hearkening to my commandments* (Is. 48:18).

Rem. 2.—ܠܘ ܡܝܬܢ ܐܘ ܒܗܕܐ ܡܬܝܢ *would that we had died* (Ex. 16:3).

ܐܢ ܐܝܬ ܠܟ ܕܬܫܡܥ ܠܝ *O that thou wouldst hear me* (Gen. 23:13).

3. The Imperfect is used for the Optative

(1) To express a wish.

(2) To express a prayer.

(3) To express determination, or intention.

(4) To express "a self excitement toward a certain line of conduct."

Rem.—The Optative is often denoted by such particles and phrases

as ܐܰܡܫ̰ܟ̰ ,ܟ̰ܟ̰ ,ܟ̰ܚ̰ ,ܟ̰ܚ̰ ,ܟ̰ܫ̰ ,ܟ̰ܫ̰ ,ܟ̰ܫ̰ (מִי יִתֵּן), ܟ̰ܚ̰ and ܟ̰ܚ̰ ܟ̰ܚ̰. As the examples show, the Perfect, Imperfect or Participle may be used, according as the kind of action varies.

Rem. 2.—The auxiliary verb ܟ̰ܚ̰ may be used to express a wish, see § 129:3.

4. (1) ܐܰܝ̰ܟ̰ ܐ̰ܢ̰ ܐ̰ܝ̰ܟ̰ *I would persuade thee* (Aphr. 345:1).

ܐ̰ܢ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܐ̰ܢ̰ ܐ̰ܝ̰ *if thou canst justify thyself* (Aphr. 270:5; John. 3:3. 4. 5, 15:4).

(2) ܐ̰ܢ̰ ܐ̰ܝ̰ *I am come to destroy* (Matt. 5:17).

ܐ̰ܢ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ *who are coming from afar to see the Messiah* (Add. 2:6).

Rem. 1.—ܟ̰ܫ̰ *that they might know* (Ez. 20:26).

ܟ̰ܫ̰ *that they may sacrifice* (Ex. 8:8).

ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ *on this account, that they may be restrained from their sins* (Jos. Sty. 6:2. See also Gen. 27:7; Aphr. 217:2, 20:18).

Rem. 2.—ܟ̰ܫ̰ ܟ̰ܫ̰ *permit me to send* (Jos. Sty. 76:5).

ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ *bring out thy son that he may die* (Jud. 6:30).

ܟ̰ܫ̰ ܐ̰ܢ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ *no man could pass* (Matt. 8:28).

Rem. 3.—ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ *he began to preach* (Matt. 4:17, 11:7).

ܟ̰ܫ̰ ܟ̰ܫ̰ *he began to drive out* (Mk. 14:15).

ܟ̰ܫ̰ ܐ̰ܢ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ *no man can serve* (Matt. 6:24).

ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ *he cannot see* (John. 3:3).

Rem. 4.—ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ *it is not able to give* (John. 15:4).

ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ ܟ̰ܫ̰ *who is too weak to avoid stealing* (Spic. Syr. 5:7).

4. The Subjunctive.

The Imperfect is the form generally used to express the Subjunctive or dependent mood. It is used especially:—

(1) When the first verb may be translated by one of our modal auxiliaries.

(2) When the second verb expresses the purpose or result of the action of the first, see § 137:4.

Rem. 1.—Waw and occasionally ؟ may be used to introduce the Subjunctive.

Rem. 2.—The conjunction before the Subjunctive may be omitted. Comp. Ges. Heb. Gr. § 142*c*.

Rem. 3.—After many verbs the Subjunctive or Infinitive may be used indifferently.

Rem. 4.—The Subjunctive may be used after adjectives.

§ 115. The Imperative.

1. ܟܠ ܕܐܡܪ ܐܢܐ ܠܟ ܥܒܕ *do whatever I say to thee* (Sind. 3:11).

ܩܛܠ ܥܡܐ *take war* (Jos. Sty. 16:15).

ܐܡܪ ܠܝ ܒܪܝ *tell me my son* (Spic. Syr. 1:11).

2. ܢܗܘܐ ܦܠܓܐ *let it be dividing* (Gen. 1:7).

ܢܚܘܘܢ ܒܪܝܫܘܬܗܘܢ *let them show their greatness* (Spic. Syr. 48:13).

ܢܗܘܐ ܠܢ ܠܫܘܒܕܢܐ *let us be obedient to the dominion* (Spic. Syr. 48:14).

ܐܡܪ ܢܚܘܐ . . . ܢܫܬܘ *let us say and show* (Spic. Syr. 10·21).

3. ܠܐ ܢܩܫ ܠܗ *let him not harden* (Addai 22:3).

ܠܐ ܬܗܘܘ ܒܫܒܝܐ *be ye not led captive* (Addai 22:4).

ܠܐ ܬܩܛܘܠ *thou shalt not kill* (Matt. 5:21).

ܠܐ ܬܐܡܠܘ ܟܠ ܡܕܡ *swear not at all* (Matt. 5:34).

ܠܐ ܢܕܘܡ ܐܦ ܐܝܟ ܫܡܪ̈ܐ *let us not sleep as others* (1 Thess. 5:6).

4. ܫܠܡ ܠܟ ܒܫܠܡܐ *farewell* (Acts 23:30).

ܗܘܐ ܡܗܝܡܢ ܥܕ ܡܘܬܐ *be faithful* (Rev. 2:10).

ܗܘܘ ܡܙܕܡܢܝܢ *be ye ready* (Matt. 5:48).

5. ܥܠ ܥܡ ܐܢܐ ܗܘܐ ܠܟ ܠܘܬ *enter with me* (Addai 32:19).

لَا نُثْقِلْ عَلَيْنَا *let it not be burdensome to us* (Gal. 6:9).

كُونُوا مُقِيمِينَ *be ye abiding* (Addai 41:16).

لَا تَكُونُوا مُتَطَلِّعِينَ إِلَى *be ye not looking* (Addai 42:15).

6. هَا قُومُوا نَذْهَبْ وَنَبِيتْ *get up and let us go and let us pass the night* (Jos. Sty 29:11). اِسْكُتْ *be still* (Mk. 4:39).

1. The form of the verb called Imperative, see § 48, is used only for the second person, and then in positive commands only.

2. For commands or admonitions in the first and third persons, the Imperfect is used, see § 114. 1.

The Imperfect may be used also for commands in the second person, see § 114. 1.

3. All negative commands are in the Imperfect, (except those coming under 5 below).

4. The Imperative of لَيْسَ may be used with participles or adjectives, instead of the Imperative from the root of the participle or adjective, § 112. 3 (2), *Rem.* 2.

5. A form of the Imperative is expressed by means of the Perfect of لَيْسَ and the participle of a verb, see § 127. 4 (1).

6. The context sometimes compels us to translate a Syriac participle by our "*let*". See § 116. 5. See Agrell's Supp. Syn. p. 25.

§ 116. The Participle Active.

The Active Participle is used to denote:—

1. A state, or an action viewed as continuing.

2. A series of actions or states (corresponding to the Hebrew frequentative Imperfect).

3. A state conditioning another verb.

1. (1) *a.* هَلْ نَتَطَلَّعُ *are we to look?* (Matt. 11:3).

عَالَمِينَ كَائِنِينَ *worlds exist* (Ad. Sp. 14:11).

كُلَّ مَا قُلْتُ وَأَقُولُ إِنِّي أَمَامَكُمْ *anything that I have said and am saying before you* (Ad. Sp. 26:3).

كُلَّ مَا لَا تُحِبُّ *whatsoever thou dost not love* (Sind. 1:18).

b. ܐܦ ܗܫܐ ܐܢܐ ܩܒܠ ܦܩܕܢܗ *now also I receive his commandment* (Over. 172:5).

ܗܫܐ ܗܟܢܐ ܐܬܐ *this has come unto the present* (Over. 215:14).

ܗܫܐ ܐܡܪ ܐܢܐ ܠܟܘܢ *now I say to you* (Acts 5:38).

(2) *a.* ܢܬܩܘܡ ܐܚܘܟ *thy brother shall rise* (John. 11:23).

ܐܢܐ ܣܠܩ ..... ܘܒܬܪ ܕܣܠܩܬ ܐܫܕܪ ܠܟ *I am about to ascend and after I have ascended I shall send to thee* (Ad. Ap. 4:15).

ܐܢܬ ܬܗܘܐ ܡܠܟܐ ܒܬܪ ܗܘ *thou shalt be king instead of him* (Sind. 3:12).

b. ܡܬܠ ܕܬܚܙܘܢ ܐܬ ܒܗ *when ye shall see the sign* (Matt. 24:15).

ܐܢܬ ܠܐ ܬܫܚܐ ܠܪܓܠܝܟ *thou shalt never wash* (John. 13:8).

ܗܐ ܐܢܐ ܫܕܪ *behold I shall send* (Mal. 3:1).

ܥܕ ܕܫܬܐ ܝܘܡܝܢ ܗܠܝܢ ܢܥܒܪܘܢ *until six days be passing away* (Sind. 2:20).

ܠܡܚܪ ܐܢܐ ܐܝܬܝ ܠܛܠܝܐ *to-morrow I shall bring the youth* (Sindban 2:9).

ܥܕ ܙܒܢ ܩܪܒܐ ܕܐܬ *until the time of war should come* (Jos. Sty. 64:11).

(3) *a.* ܗܘܐ ܡܠܦ ܐܝܬܘܗܝ *was teaching him* (Sind. 2:4).

ܗܘ ܐܟܠ *for they were eating* (Sind. 27:4).

ܗܘ ܒܐܬܪ ܕܗܘ ܩܛܠ ܐܝܬܘܗܝ *at the place where they were to be killed* (Mart. 1:91, 3:99.1).

ܘܫܪܝ ܗܘ ܘܩܥ ܠܡܚܙܐ ܟܠ ܡܕܡ *and began and continued to see* (Greek Imperfect) *everything clearly* (Mk. 8:25).

b. ܐܫܬܡܥ ܒܨܠܘܬܗܘܢ *were heard when they prayed* (Aph. 454:18).

ܙܒܢ ܣܓܝ ܐܬܗܝܡܢ ܗܘ *for a long time it was firmly believed* (Over. 225:15).

ܙܒܢܝܢ *those who were selling* (John. 2:14).

ܘܟܕ ܢܦܩܝܢ ܐܫܟܚܘ ܒܪ ܐܢܫ *and as they were going out, they found a man* (Matt. 27:32).

2. (1) *a.* ܐܡܪ ܐܢܐ ܕܐܪܝܐ ܒܣܪܐ ܟܝܢ ܐܟܠ *for the lion eateth flesh naturally* (Spic. Syr. 7:14).

ܘܟܠ ܕܡܦܪܐ ܐܝܬ ܠܗ ܡܕܟܐ ܐܦ ܡܕܟܐ ܠܗ *and whichever beareth fruits, he purgeth it* (John. 15:2. See also Mal. 3:17).

b. ܐܢܬ ܡܨܠܐ *whenever thou prayest* (Matt. 6:6).

ܡܨܠ ܐܢܬ *when thou prayest* (Matt. 6:5).

(2) ܝܕܥ ܐܢܐ ܠܗ ܕܦܩܕ ܠܒܢܘܗܝ ܒܬܪ ܗܘ *I know him that he will command his sons after him* (Aphr. 25:14. Compare Gen. 18:19).

(3) ܐܚܐ ܗܘ ܡܬܪܓܠ ܗܘ *the brethren used to go about* (Jos. Sty. 37:20).

ܡܫܕܐ ܗܘ ܢܘܪܐ *he used to kindle fire* (Sind. 269:9).

ܘܐܬܪ ܗܘ ܡܣܩ ܒܥܠܡܐ *and a mist used to go up* (Gen. 2:6. Comp. Matt. 27:30).

1. The participle denoting a state or continuous action.

(1) *a.* When the time is not defined by the context the participle generally denotes the present.

b. The present may be emphasized by a particle.

(2) *a.* For the sake of vividness or certainty the simple participle may be used for the future.

b. The future may be emphasized by particles and phrases denoting futurity; with some of which, it can scarcely be distinguished from our future perfect.

(3) *a.* When the participle refers to past time it is usually accompanied by the verb ܗܘܐ *"to be"*.

b. Without ܗܘܐ the past time is sometimes determined by the context.

2. The participle denoting a series of actions or states.

(1) In present time.

a. Especially in proverbial clauses.

b. After particles.

(2) In future time.

(3) In past time. Here the participle is accompanied by the verb ܗܘܐ.

3. (1) ܟܕ ܡܠܠ ܗܘ *while he was speaking* (Gen. 29:9).

ܐܝܟ ܕܝ ܐܝܬ ܠܗ ܐܬܝ ܠܘܬ ܐܒܓܪ ܘܐܕܕܝ ܒܢܘܗܝ *and brought him to Abgar, Addai himself knowing* (Add. 6:3).

ܘܟܠ ܕܐܬܘ ܩܕܡܘܗܝ ܟܪܗ ܠܐ ܒܥܘ ܠܡܣܓܕ ܠܗ *and all who came bowed before him unwillingly* (L'omilia di Giacomo di Saruq. 150).

ܘܐܙܠܘ ܫܒܚܝܢ ܠܐܠܗܐ *and they went out praising God* (Jos. Sty. 26:14).

(2) *a.* ܚܙܐ ܠܘܝ ܕܝܬܒ *he saw Levi (who was) sitting* (Mark 2:14).

ܡܢ ܕܐܬܚܕ ܓܢܒ *whosoever is taken (who is) stealing* (Prov. 6:30).

b. . . . . ܘܚܙܐ ܡܠܐܟ ܡܪܝܐ ܩܐܡ *and he saw the angel of the Lord standing* (Num. 22:31).

c. ܐܢܐ ܣܝܡܟܘܢ ܒܙܝܘܢ *I have made you accursed* (Mal. 2:9).

4. ܐܫܒܩ ܠܗ *I will let him go* (Sind. 8:13).

ܫܪܝܘ ܠܡܕܝܢ ܒܗ *they have begun to judge him* (Aphr. 220:14).

ܢܕܥ ܫܪܝܟ ܠܗ ܠܗ *let both grow together* (Matt. 13:30).

ܢܕܥ ܠܦܪܣ̈ܝܐ ܢܦܩܘܢ *let the Persians go* (Jos. Sty. 77:6).

5. ܠܡܐ ܢܡܘܬ ܠܐ *why would he die?* (1 Sam. 20:32); ܢܚܙܐ *must we look* (Lk. 7:20).

3. A participle may denote a state.

(1) Conditioning another verb. The participle is usually preceded by ܟܕ or ܟܝ and forms an adverbial clause of time, see § 137:2.

(2) Limiting a noun or pronoun, when:—

a. It may be preceded by ܕ and form an adjective clause.

b. Or the participle may be used as an accusative of state or condition. (Compare in Arabic مَرَرْتُ بِزَيْدٍ جَالِسًا I passed by Zaid, (as he was) sitting down (see Wright Arabic Gram. Vol. II, p. 122, sq.).

c. Or it may be an objective complement.

4. The Participle is frequently used as the objective complement of another verb.

5. The Participle may be used to denote the various moods. Compare § 114. 3, *Rem.* 1 and § 115. 6.

§ 117. The Passive Participle.

1. أَمَّنَا وُعِدَتْ وُكِحَاذَا نُعِدَّتْهَا لَا شَمِعَ *as it is written: the law was not given for the righteous* (1 Tim. 1:9).

هَا وُخِسَتْ نُعَذَا *behold the sea is disturbed* (Overbeck 384:16).

نُعِمَا سِمِصَا *the soul is strangled* (id. 385:8).

2. لَا يُشَمِعَ مَحْسَدَهَا هَا وُعِدَا *for the covenant was not sealed* (Aphr. 28:8).

أَبِرَا وُعِدَصَا هَا وُعِدَا *which had been written thus* (Ad. 3:16).

3. (1) إِعِمَوْزَا خِصَمِ خِهَ *hymns were made by him* (Jos. Sty. 52:1).

هَمَّ وُخِصَمِ خِهَ *whatsoever shall have been done by him* (2 Cor. 5:10).

(2) مَزِبَ كُمِ صَدَّعَا *books were read by thee* (Spic. Syr. 13:8).

أَمَّنَا وُهِعَمَ كُمِ *as we have heard* (Spic. Syr. 16:22).

4. أَسَّمِ إِذَا *I possess* (Ad. 4:7). Rom. 1[18] يوتحا Jos. Sty. I.

وُعَمَكَمِ *who trust* (Ps. II. 12).

إِذَهُ عَمَكَمِ *ye trust* (Ad. 23 ult.).

حِمِعَمِ صَّتَا *having gathered water* (Lk. 14:2).

Rem.—سَّمِ خِهَ *surrounding it* (Lk. 21:20).

هِعَمِكَمِ خَهُ *bearing them* (Mk. 6:55).

مَزِبَ هَا خَصَّتَا *he troubled the water* (John. 5:4).

5. وُعَمَ إِذَا كُلَّ هَمَّ وُخَصَ *I remember all that he has done* (1 Sam. 15:2).

خَهَسَّمِ إِذَهُ *ye are mindful* (Spic. Syr. 18:17).

6. كُمَ هَمَّ وُعَسَكَ *nothing to be blamed* (1 Tim. 4:4).

هَمَّمِكَمِ *to be blamed* (Ad. 26:18).

كُعَدَّهَمَّدَهَ *to be believed* (Overbeck 54:9).

Rem.—هِدَهَدَّسَ *to be opened* (Ad. 14:18).

7. ܟܝܬܐ ܠܒܝܫ ܒܘܨ *clothed in Byssus* (Ez. 9:2).

8. ܐܝܕܐ ܒܝܕ ܡܚܝܐ *wounded in the hand* (Barh. 170:19 [Uhl.]).

1. The passive participle represents the result of an action as continuing.

2. With ܐܝܬ this participle forms a kind of pluperfect. See § 127. 1 (2).

3. (1) The logical subject preceded by ܠ is often put after the passive participle.

(2) A logical object may be used as the grammatical subject.

4. Some particles of the form ܡܦܥܠ are used in an active sense as well as a passive.

Rem.—The passive participle so used governs an accusative.

5. Peculiar is the use of the passive participle of verbs like ܕܟܪ and ܝܕܥ *"to remember"*.

6. Sometimes the passive participle is used like a gerundive.

Rem.—Reflexive participles are used in this sense.

7. Passive participles of verbs which take two accusatives, take the second accusative after them.

8. Passive participles may take after them an accusative of specification.

§ 118. Participles as Nouns.

1. ܪܚܡܐ *friend.*

ܡܫܬܐ *pillar.*

ܛܝܪܐ *bird.*

ܪܥܝܐ *shepherd.*

2. ܐܟܠ ܠܚܡܝ *eating of my bread* (Ps. 41:9).

ܕܚܠܝ ܫܡܟ *fearers of thy name* (Ps. 61:5).

ܡܒܪܟܝ ܡܪܝܐ *blessed be the Lord* (Ps. 37:22).

ܐܟܠ ܒܣܪ ܐܢܘܢ *they are flesh eaters* (Spic. 7:15).

ܡܒܪܟ ܡܪܝܐ *blessed of the Lord* (Gen. 24:31, 26:29).

3. ܦܪܝ ܙܒܢ ܠܐ ܡܬܩܒܠ *deniers of beneficence (unthankful)* (2 Tim. 3:2).

ܕܡܟܪ ܥܡ ܕܟܪ *lying with males* (1 Tim. 1:10).

4. ܪܘܚܐ ܡܬܒܥܐ *a wandering spirit* (Is. 19:14).

ܒܨܠܘܬܗ ܕܡܬܩܒܠ *by whose accepted prayer* (Aphr. 451:19).

ܥܡܡܐ ܣܠܝܩܐ *erring heathen* (Addai 42 ult.).

1. Some participles have become real substantives.
2. Participles are used in construction before nouns.
3. Some participles receive a preposition between them and the noun, though the participle itself remains in construction.
4. The participle is sometimes used as an attribute.

§ 119. The Infinitive Absolute.

1. (1) *a.* ܡܘܬ ܬܡܘܬ *thou shalt surely die* (Gen. 3:2).

ܢܬܝܣܪ ܢܬܝܣܪܝܢ *we are chastened* (1 Cor. 11:32).

ܥܠ ܐܠܗܐ ܡܬܫܟܝܢ ܐܢܘܢ *concerning God they are doubting* (Spic. Syr. 2:25).

b. ܒܠܚܘܕ ܗܝܡܢ ܒܠܚܘܕ *only believe* (Spic. Syr. 2:13).

ܥܦ ܥܦ *flew swiftly* (Dan. 9:21).

(2) ܠܡܠܦܐ ܐܢܬ ܠܡܠܦ ܠܐ ܐܢܫ ܠܐ ܫܐܠ ܠܗ ܫܐܠ *for teachers are asked questions they do not ask them.*

2. ܐܬܐܣܪ ܦܠܛܘܣ ܒܙܒܢ ܒܙܒܢ ܐܬܪܓܡ *Paul was at times imprisoned and at times stoned* (Aphr. 300:20).

Rem. 1. (1)—ܠܡܩܛܠ ܠܐ *to kill at all* (Spic. Syr. 17:20).

ܟܕ ܒܢܝ ܐܢܫܐ ܢܡܝܢ ܗܠܝܢ *when the sons of men sleep this sleep* (Aphr. 170:12).

(2)—ܨܘܡܐ ܕܨܡܘ *the fast that they fasted* (Aphr. 49:12).

ܛܦܝܬܐ ܕܚܛܝܘ ܒܗ *the folly with which they have sinned* (Sim. Sty. 295:24 [Nöld.]).

1. The infinitive is used absolutely in order to intensify the meaning of the verb.

(1) *a*. Before the verb.

b. Sometimes after the verb.

(2) In contrasted statements.

2. Without the finite verb the infinitive is occasionally found.

Rem. 1. (1)—Instead of the Infinitive Absolute an abstract noun from the same or a cognate root is sometimes used, especially when the idea of the root is to be further modified or when two infinitives would stand together.

(2) This abstract noun can precede and be connected with the verb by ʔ.

§ 120. The Infinitive Construct.

1. (1) ܐܝܬ ܠܡܫܒܚ ܠܐ ܫܦܝܪ *if to glory is necessary* (2 Corr. 11:30).

ܠܐ ܫܦܝܪ ܠܡܐܡܪ ܠܒܢܝ ܐܝܣܪܝܠ ܕܢܬܟܢܫܘܢ ܬܘܒ *it belongeth not to Israel again to be assembled* (Aphr. 359:7).

(2) ܕܒܪ ܠܡܒܢܝ *he began to build* (Jos. Sty. 24:11).

ܐܝܬ ܠܗ ܠܡܬܪܦܝ ܠܐ ܡܫܟܚ ܠܗ *he cannot be healed* (Aphr. 136:4).

(3) ܠܡܐܡܪ *saying* (Jon. 3:1).

ܚܢܢ ܡܬܟܢܫܝܢ ܠܡܩܘܡ *we are ready to stand* (2 Cor. 5:10).

(4) ܡܬܩܛܥ ܠܡܚܛܝ *cut off by sinning* (Jos. Sty. 20:15).

ܠܡܥܒܕ *by making* (Gen. 2:3).

(5) ܐܝܟ ܚܠܡܐ ܠܡܬܚܠܦ ܐܙܠ *as a dream are to be dissolved.*

ܐܦ ܐܢ ܐܡܘܬ ܥܡܟ ܠܐ ܐܟܦܪ ܠܟ *though I shall have to die with thee* (Matt. 26:35).

ܐܠܐ ܗܢܐ ܠܐ ܡܫܟܚ ܠܡܐܡܪ *but this cannot be said* (Jos. Sty. 5:20).

(6) ܠܡܥܒܕ ܛܒ ܡܢ ܠܡܢܛܪ ܢܦܫܟ ܡܢ ܚܛܝܐ *easier is it to do good than to keep oneself from evil* (Spic. Syr. 6:10).

ܠܡܚܘܬ ܥܠ ܚܛܝܬܝ ܕܪܒܬ *my sin is too great to forgive* (Gen. 4:13. Compare Jon. 4:3).

2. (1) ܠܡܩܝܡ ܒܢܝ *to raise up children* (Matt. 3:9).

ܠܡܩܛܠܘ ܢܦܫܝ *to kill my soul* (Ps, 40:14).

ܕܗܘ ܥܬܝܕ ܠܡܬܩܛܠ ܩܪܒܐ *that he was ready to deliver battle* (Jos. Sty. 18:10).

ܠܡܠܥܘܬ ܐܪܥܐ *to curse the earth* (Gen. 8:21).

(2) ܠܡܬܥܒܕܗܘܢ *to make them* (lit. *for the making of them*) (Aphr. 319:5).

1. The infinitive construct always takes ܠ before it. It may be used:—

(1) As the subject of a verb.

(2) As the object of a verb.

(3) To denote the purpose or result or manner of an action. Compare § 137. 3, 4.

(4) As a gerundive.

(5) With ܐܝܬ and ܠܝܬ, but sometimes without to denote "*can*", "*must*", "*have to*" &c.

(6) After the comparative ܝܬܝܪ, in which case the infinitive clause is preceded by the relative ܕ. § 100, *Rem.* 2.

2. (1) Like any finite verb, the infinitive can govern an object.

(2) Like any noun, it can take a pronominal suffix in the genitive.

§ 121. The Subject of the Verb.

1. ܒܪܝ ܐܠܗܐ *God created* (Gen. 1:1).

ܘܐܪܥܐ ܗܘܬ *and the earth was* (Gen. 1:2).

ܘܐܡܪܬ ܐܝܬܬܐ *and the woman said* (Gen. 3:2).

2. (1) ܚܙܐ ܥܡܐ *the people saw* (Ex. 32:1; John. 5:3).

ܓܢܕܐ ܕܗܘܘ ܥܡܗܘܢ ܕܦܪܫܘ ܐܢܘܢ *the troops of Romans who were with them had dispersed themselves* (Jos. Sty. 47:20)

ܟܠ ܟܢܫܐ ܩܡ *the whole assembly rose* (Lk. 23:1).

ܫܪܝܬ ܚܝܠܐ ܚܙܐ *the rest of the army saw* (Jos. Sty. 54:18, see also Mt. 27:49; Acts 26:13). ܟܠ ܚܕ *each cried* (Jonah 1:5).

(2) ܟܠ ܩܪܬܐ ܐܬܟܢܫܬ *the whole city assembled* (Acts 13:44).

ܐܢ ܟܠ ܥܕܬܐ ܐܬܟܢܫܬ *if the whole church be assembled* (1 Cor. 14:23).

ܐܘ̈ܟܠܘ̈ܣ ܕܥܡܐ ܗܘ̈ܘ ܒܬܪܝܗ ܘܩܪ̈ܝܢ ܐ̈ܝܟ ܕܐ̈ܬܝ *for the multitude of the people were following after him and crying* (Acts 21:36).

(4) ܚܕ ܒܚܕ ܫܪ̈ܝܘ ܠܡܐܡܪ ܠܗ *one after another began to say to him* (Matt. 26:22).

ܚܕ ܒܚܕ ܐܡ̈ܪܝܢ ܠܗ *they say to him one by one* (Mk. 14:19).

(5) ܠܐ ܚܕ ܡܢ ܗܠܝܢ ܡܬܪ̈ܚܫ *not one of these things happens* (Spic. Syr. 14:5).

ܠܐ ܢܚܙܐ ܓܒܪ ܚܕ ܡܢ ܐ̈ܢܫܐ ܗܠܝܢ ܗܕܐ *that not one of these men should see the land* (Deut. 1:35).

3. (1) ܡ̈ܝܐ ܟܕ ܐܬܪ̈ܓܫܘ *when the waters are troubled* (John. 5:7).

ܫܡ̈ܝܐ ܝܗܒܘ ܛܠܐ *the heavens gave rain* (Jos. 5:18).

(2) ܒܗ ܗܘܐ ܚܝܐ *in him was life* (John. 1:4).

ܘܠܐ ܢܗܘܐ ܡܪ̈ܝܪ ܐ̈ܝܟ ܠܥܠܨܝܢ *and there shall not be bitter absinthe* (?) (Ezek. 28:24).

4. ܘܫܒ̈ܚܬܐ ܘܬܫ̈ܒ̈ܚܬܐ ܥܒܕ ܒܗ *and psalms and hymms were made by him* (Jos. Sty. 52:1).

ܐ̈ܬܝܘܢ ܝܘ̈ܢܝܐ ܟܬܝܒ ܒܗ *Greek letters were written on it* (Jos. Sty. 66:10).

5. (1) ܦܛܪ̈ܝܩܝܘܣ ܘܝܦ̈ܛܝܘܣ ܐ̈ܝܟ ܕܐ̈ܬܪ̈ܨܝ *Patricius and Hypatius beseiged Amid* (Jos. Sty. 52:14).

ܐܠܐ ܦܘܠܘܣ ܘܒܪ̈ܢܒܐ ܝܬܒ̈ܘ ܒܐ̈ܢ̈ܛܝܟ̈ܝܐ *But Paul and Barnabas abode in Antioch* (Acts 15:35).

(2) ܡܪ̈ܝܡ ܡܓ̈ܕܠܝܬܐ ܘܐ̈ܚܪ̈ܬܐ ܡܪ̈ܝܡ ܐ̈ܬ̈ܝܐ *Mary Magdalene and the other Mary came* (Mk. 28:1).

ܘܟܕ ܐ̈ܝܟܢ ܗ̈ܘܘ ܪ̈ܓܫܐ ܘܟ̈ܦܢܐ ܘܡ̈ܓܐ ܘܩ̈ܛܠܐ *and when were the earthquake and the famine and the pestilence and the war* (Jos. Sty. 1:4).

6. ܐ̈ܢܐ ܘܐ̈ܢܗ ܢܩ̈ܡ *and we arise, I and he* (Jos. Sty. 29:13. 17).

ܐ̈ܢܬ ܘܝܘ̈ܣܦ ܟܣ̈ܝܬ ܝܘ̈ܡܐ *thou and Joseph have concealed the day* (Legends of St. Mary 25:3. See also J. S. 92:3; Lk. 2:48; S. S. 31:1).

Rem. 1.—إِنَا مَشِيحَا مِنْ حَدَا إِنْسَانُ *I and Messiah are of one nature* (Assem. 1:347. 28 [Uhl.]).

أَنْتَ وَكُلُّ بَيْتِكَ ادْخُلْ *enter thou and all thy house* (Gen. 7:1).

Rem. 2.—مَرْيَمُ وَهِيَ مَشَتْ *he and Mary were going* (Legends of St. Mary 26:10).

يُوسُفُ وَالشَّيْخَةُ دَخَلَتْ *the old woman and Joseph went in* (Legends of St. Mary 27:10).

7. هُمْ يَسْأَلُونَ *they are asking* (Mal. 2:7); لِمَاذَا نَحْنُ نَكْذِبُ *why do we lie?* (Mal. 2:10); وَإِنْ أَنْتُمْ تَقُولُونَ *and if ye say* (Mal. 2:14).

1. Regularly, the verb conforms in gender and number with the subject.

2. (1) Collectives, or other words when denoting more than one individual, take a verb in the plural. Compare § 90. 4.

(2) But a collective noun conveying the idea of unity requires a verb in the 3rd person singular. Compare § 90. 4.

(3) Hence arises the peculiar construction when in the same sentence two verbs agreeing with one subject are put one in the plural and the other in the singular.

(4) كُلُّ وَاحِدٍ ,,*one another*'' takes a verb in the plural.

(5) لَا أَحَدٌ before a negative takes a verb in the plural.

3. Nouns plural in form but singular in signification

(1) Generally take a verb in the plural.

(2) Sometimes they take a verb in the singular.

4. The passive participle followed by a لِـ denoting the agent sometimes is uninflected.

5. (1) When a verb has for its subject two or more distinct nouns, it is generally in the plural number.

(2) It may be put in the singular number.

6. When the subjects are of different persons the first is preferred to the second or third and the second to the third.

Rem. 1.—With two subjects, one of the first or second, the other of the third person, the verb is sometimes put in the first or second person singular as if there were but one subject.

Rem. 2.—When the subjects are of different gender, the verb prefers the masculine.

7. When the subject of a participle is a personal pronoun, it is usually not expressed, except when it is in the first or second person.

§ 122. Impersonal Verbs.

1. ܗܘܐ ܘ *and it happened* (Lk. 10:13).

ܕܢܗܘܐ ܠܢ *and that it may be well with us* (Deut. 6:24).

2. ܐܝܬ ܠܗ ܠܝܘܢܐ ܘܒܫ ܠܗ *it was painful to Jonah and it was grievous to him* (Jon. 4:1).

ܘܠܐ ܢܬܥܪܩ ܠܗܘܢ *and it should not be weary to them* (Lk. 18:1).

ܥܠ ܗܘ ܕܪܓܬ ܒܗ ܗܘ ܕܪܐ *I was grieved with that generation* (Heb. 3:10, see also Gal. 1:9; 2 Thess. 3:13; Ephr. 3:13).

3. ܐܡܪܘ ܠܝܥܩܘܒ *they announced to Jacob* (Gen. 48:2).

ܢܟܬܒܘܢ ܠܝ ܐܓܪܬܐ *let them write for me letters* (Neb. 2:7).

4. (1) ܠܝ ܠܐ ܡܟܝܠ ܠܝ *to me it is not irksome* (Phil. 3:1).

ܢܦܫܝ ܥܨܝܒܐ ܗܝ ܥܕ ܠܡܘܬܐ *my soul is sorrowful even unto death* (Matt. 26:38).

ܠܐ ܡܫܟܚ *it is not possible* (Jos. Sty. 46:6).

ܠܐ ܐܬܟܣܝ ܡܢ ܕܥܬܟ *it has not escaped thy knowledge* (Jos. Sty. 15:16).

(2) ܒܝܕ ܗܘ ܕܫܠܝܛ ܒܗ *it is in his power* (Spic. Syr. 5:13).

ܗܟܢܐ ܠܐ ܡܫܟܚ ܕܢܗܘܐ *so it is necessary that it should be* (Matt. 26:54).

Rem.—ܛܒ ܠܝ ܠܡܘܬ ܡܢ ܕܐܚܝܐ *it is better for me to die* (Jon. 4:3).

5. ܐܝܬ ܐܝܟ ܕܐܬܓܠܝ *for certainly it has been manifested* (Jos. Sty. 2:2).

ܐܬܦܩܕ ܠܝ ܡܢ ܩܕܡܟ *it has been commanded me by thee* (Jos. Sty. 3:21).

ܐܝܟ ܕܫܡܥܢ *as we have heard* (Spic. Syr. 16:22).

Rem.—ܕܪܣܘ ܗܢܘܢ ܕܪܣܘ *tramplers have trampled them* (Nah. 2:3).

لَا نَدُوسُ دُوسَهُمَا *the treader shall not tread out* (Is. 16:10).

إِنْ يَمُوتُ مَوْتُ إِنْسَانٍ *if a man die* (Num. 6:9).

أُعْطِيَ أَمْرٌ مِنْهُ *a command has been issued* (Jos. Sty. 49:8).

The following forms of the verb are used impersonally. Compare § 64. 9—11.

1. The third masculine singular.
2. The third feminine singular.
3. The third plural.
4. The participles.

(1) The feminine singular.

(2) The masculine singular.

Rem.—Adjectives, also, may be used in this impersonal sense.

5. Frequently the passive is used in an impersonal verb.

Rem.—Instead of the impersonal construction we meet occasionally with a subject from the same root.

Note—Generally this is a literal translation of the Hebrew; oftener, however, the Hebrew participle is dropped in the Peshito and the subject is unexpressed or expressed by إِنَّمَا as in Deut. 22:8.

§ 123. The Object of the Verb.

1. (1) أَخَذَ طِفْلًا *he took a child* (Luke. 9:47).

رَأَى امْرَأَةً جَمِيلَةً *he saw a beautiful woman* (Sind. 4:9).

(2) مَعْرِفَةٌ مِنَ الْحِكْمَةِ الْحَقِيقِيَّةِ لَمْ يَقْبَلُوهَا *knowledge from the true wisdom they have not received* (Spic. Syr. 2:22).

(3) مَنْ يَلُومُ إِنْسَانًا *who would blame a man* (Spic. Syr. 6:1).

وَلَمْ يَدَعْ إِنْسَانًا *and suffered not a man* (Lk. 8:51).

(4) وَثَلَاثَةً مِنْ هَؤُلَاءِ الْفُرْسِ طَعَنَ *and three of these Persians he pierced* (Jos. Sty. 68:4).

2. (1) لِكَيْ يَرَى الْمُنْتَهَى *that he might see the end* (Matt. 26:58).

قَدْ قَبِلْتُ رَسَائِلَ *I have received letters* (Jos. Sty. 1:1, see also 3:15, 4:11, et al.).

(2) ܐܢܘܢ ܠܐ ܚܙܐ ܐܝܟ ܕ̈ܝ *God, no man hath seen* (John. 1:18).

ܐܢܬ ܗܘܝܬ ܡܫܠܡ ܠܝ ܠܥܘܬܪܢܝ *my deficiency thou wast supplying* (Jos. Sty. 3:9. See also 3:12, and Matt. 27:42).

(3) ܐܦܣ ܠܟܢܫܐ *they persuaded the multitudes* (Matt. 27:20).

ܟܕ ܚܙܝܬ ܐܢܐ ܐܬ̈ܘܬܐ *when I saw the signs* (Jos. Sty. 3:17. See also Jos. Sty. 3:14, 18:5, and Matt. 26:72, 27:30).

(4) ܐܝܬܝ ܒܥܝܢ ܠܝܫܘܥ *Jesus, ye are seeking* (Matt. 28:5).

ܘܐܢܐ ܒܥܝܬ ܠܟ *and me hast thou begged* (Jos. Sty. 3:12. See also Mt. 26:48, 27:32).

Rem.—ܕܢܒܕܘܢ ܠܝܫܘܥ ܕ̈ܝ *but that they should destroy Jesus* (Matt. 27:20).

(5) ܘܪܡܐ ܠܟܣܦܐ *and he threw down the silver* (Mt. 27:5).

ܟܕ ܐܡܪ ܠܗ ܗܠܝܢ ܡܠܬܐ *when he told this word* (Aphr. 520:18).

(6) ܐܦ ܒܩܢܝܢܘܬܟ ܐܡܪܬ ܗܕܐ *in thy zeal thou hast said this* (Jos. Sty. 5:5).

ܘܕܡ ܕܝܠܗ ܠܝܟܘ̈ܢ ܠܚܫ *his own blood the dogs licked* (Aphr. 183:16).

ܫܠܡܐ ܘܫܠܡܐ ܗܒ ܐܢܐ ܠܟܘܢ *life and peace have I given* (Mal. 2:5).

Rem.—ܠܐ ܝܕܥܝܢ ܥܩܝܬܐ ܕ̈ܝ *they know not stubbornness* (Aphr. 177 end).

(7) ܠܩܚܘ ܐܢܫ̈ܐ ܠܟܣܦܐ *they took the silver* (Matt. 27:6).

ܘܣܟܪܘ ܐܢܫ̈ܐ ܠܡܥܪܬܐ *and they closed the mine* (Jos. Sty. 68:13. See also Jos. Sty. 21:18, 5:17; Matt. 26:51, 57:69, 27:59).

Rem.—ܚܙܝܬ ܠܐ ܐܢܐ ܠܣܛܢܐ *I beheld Satan* (Lk. 10:10).

ܘܟܕ ܗܘ ܡܓܪ ܠܦܓܪܐ *and as he was dragging away the corpse* (Jos. Sty. 68:9, see also Jos. Sty. 4:11; Syr. Spic. 6:13).

(8) ܠܩܒܪ ܠܗ ܠܦܓܪ̈ܐ *he would take with him the dead body* (Jos. Sty. 68:7).

ܘܐܢܐ ܦܩܕܬ ܠܟ *and me thou didst command* (Deut. 4:14).

1. When the object is indefinite, it may be with or without ܠ and may be before or after the verb, that is the following constructions all meaning „*he built a house*" may occur.

(1) ܒܢܐ ܒܝܬܐ.

(2) ܒܝܬܐ ܒܢܐ.

(3) ܒܢܐ ܕܒܝܬܐ.

(4) ܕܒܝܬܐ ܒܢܐ.

2. When the object is definite and direct the following cases arise meaning *„he built the house"*.

(1) ܒܢܐ ܒܝܬܐ.

(2) ܒܝܬܐ ܒܢܐ.

(3) ܒܢܐ ܕܒܝܬܐ.

(4) ܕܒܝܬܐ ܒܢܐ.

Rem.—The object with ܠ may be put before the particles which connect the sentence with that which precedes.

(5) ܒܝܬܐ ܠܗ ܒܢܐ.

(6) ܒܝܬܐ ܠܗ ܒܢܐ.

Rem.—The participle does not take the pronominal suffix directly but governs it by means of ܠ. See (7) Remark.

(7) ܒܢܐ ܕܒܝܬܐ.

Rem.—The participle takes the pronominal suffix just as in the construction (6). See (6) Remark.

(8) ܕܒܝܬܐ ܒܢܐ.

§ 124. The Verb with an Indirect Object.

1. ܐܡܪ ܠܗ ܘܐܡܪ *but they said to him* (Matt. 27:4).

ܐܡܪ ܠܢ ܘܐܡܪ *but we said to him* (Spic. Syr. 1:5).

ܕܝܢ ܠܗ ܘܫܠܡ *that was due to him* (Jos. Sty. 3:1).

2. ܠܟ ܐܝܬ ܡܠܬܐ ܕܫܕܪ *to you is the word sent* (Acts 13:26).

3. ܠܡܫܝܚܐ ܡܢܐ ܐܥܒܕ ܠܗ *And to Jesus what shall I do* (Matt. 27:22).

4. ܥܒܕܘܗܝ ܕܡܪܝܐ ܐܡܪ ܠܗ *his servants said to the Lord* (Jos. Sty. 4:10).

2. ܢܚܬ ܠܗ *he went down for himself;* ܐܢܐ ܐܙܠ ܠܘܬ *I am going* (Ad. 4:15).

The Indirect object is preceded by ܠ. The following constructions occur.

1. ܐܡܪ ܠܗ *he said to him.*

2. ܐܡܪ ܠܗ *to him he said.*

3. ܐܡܪ ܠܡܪܝܐ *to the Lord he said.*

4. ܐܡܪ ܠܗ ܠܡܪܝܐ *he said to him i. e. the Lord.*

5. The so-called ethical dative is of frequent occurrence in Syriac; but it can scarcely ever be translated into English. See § 101 B, 1 (1), *Rem.* 3.

§ 125. The Verb with Two or More Objects.

Four cases occur. The verb may govern
1. Two direct objects.
2. Two indirect objects.
3. Two objects, one direct, the other indirect.
4. Three objects, one direct, two indirect.

1. (1) ܫܐܠܘ ܠܗ ܐܬܐ *they asked of him a sign* (Aphr. 460:20).

ܡܠܐ ܫܐܠܬ ܠܗ *I asked him words* (questions) (Aphr. 395:2).

ܝܠܦܬܟܘܢ ܢܡܘܣܐ ܘܕܝܢܐ *I taught you laws and judgements* (Deut. 4:5).

ܐܘܪܚܐ ܕܕܝܢܐ ܡܠܦ ܠܗ *he has taught him the way of judgment* (Is. 40:14. See also Lk. 11:5, 15:22; Ex. 27:2; Lk. 23:11; John. 14:26).

ܘܡܠܝ ܠܗ ܚܠܐ *and filled it with vinegar* (Matt. 27:48).

ܢܫܠܡ ܠܗܘܢ ܙܥܬܐ ܘܪܓܙܐ *he will reward them indignation and wrath* (Rom. 2:8).

(2) ܠܒܫܘ ܠܗ ܠܒܘܫܐ *they clothed him with a robe* (Matt. 27:28).

ܐܥܒܪ ܠܗܘܢ ܠܥܒܪ ܝܪܕܢܐ *he caused them to pass over Jordan* (Aphr. 357:8).

Rem.—أَوْرَثَ بَنِي إِسْرَائِيلَ *I caused the children of Israel to inherit the land* (Aphr. 20:4).

وَأَخَذُوا مِنِّي حُلَّتَهُمُ الْبَرَّاقَةَ *and they took from me their glittering robe* (Apost. Apoc. 274:16).

(3) أَرَاهُمْ سِرَّ الْمَعْمُودِيَّةِ *he showed them the mystery of baptism* (Aphr. 226:11).

الْجِيَاعَ يُشْبِعُ مِنَ الْخَيْرَاتِ *the hungry he fills with good things* (Lk. 1:53).

أَرِنَا الْأَبَ *show us the father* (John. 14:8).

2. لِيَكُونَ لَهُمْ طَعَامًا *that it might be to them for food* (Jos. Sty. 69:4).

لِأَنَّهُ لِبُنْيَانِكُمْ أَعْطَانَا *because that for your edification he hath given it to us* (2 Cor. 10:8).

3. (1) أَخَذَ الْغُلَامَ إِلَى سِنْدَبَانَ *he delivered the lad to Sindban* (Sindb. 1 ult.).

وَأَعْطَى الْأَدِيسِيِّينَ حِنْطَةً *and he gave wheat to the Edesenes* (Jos. Sty. 67:14).

وَأَسْلَمَهُ إِلَى بِيلَاطُسَ *and he delivered him to Pilate* (Matt. 27:2).

(2) وَأَعْطَى حَيَاةً *and he gave him life* (Jos. Sty. 3:2).

صَنَعَ لَهُ وَلِيمَةً *he made for him a feast* (Sindb. 2:23, see also Acts 13. 14. 20. 21. 32 and Matt. 26:15).

(3) أَرْسَلَ أَيْضًا مَسِيحَهُ إِلَى الْعَالَمِ *he again sent his Messiah into the world* (Aphr. 5:1).

أَفْرِزُوا لِي شَاوُلَ *set apart Saul for the work* (Acts 13:2).

وَأَنَا أُسَلِّمُهُ لَكُمْ *and I will deliver him to you* (Matt. 26:15).

لَا يَنْبَغِي أَنْ يَقْبَلُوا الْهَرْطِيقِيِّينَ لِلْمَعْمُودِيَّةِ *they should not be receiving heretics to baptism* (Overbeck 220:19).

(4) أَنْ يُطْلِقَ لَهُمْ بَرَابَّا *that he should deliver to them Barabbas* (Matt. 27:20).

4. ܐܦܪܫܘ ܠܝ ܒܪܢܒܐ ܘܫܐܘܠ ܠܥܒܕܐ *set apart for me Saul and Barnabas for the work* (Acts 13:2).

ܠܐ ܢܬܒܗܬ ܠܗ ܠܗܕܐ ܐܢܬܬܐ ܠܡܠܦܢܘܬ *we should not be ashamed to take this woman to us for instruction* (Overb. 102:15).

5. ܩܠܝ ܫܡܥܬ *thou didst hear my voice* (Jon. 2:3); ܘܢܫܠܛ ܒܢܘܢܐ ܕܝܡܐ *rule over the fish of the sea* (Gen. 2:28); ܘܩܪܐ ܐܠܗܝܡ ܠܪܩܝܥܐ ܫܡܝܐ *God called the firmament heaven* (Gen. 1:8).

1. (1) Verbs of asking, teaching, filling, rewarding &c., may take two direct objects.

(2) Any causative (Aph'el or Shaph'el) may take two direct objects.

Rem.—Either accusative may have ܠ.

(3) Sometimes the Intensive Species governs two direct objects.

2. Occasionally we meet with verbs having two indirect objects.

3. Many verbs take both a direct and an indirect object; the indirect object always taking ܠ, the direct object being either with or without it. We have the following cases.

(1) ܒܢܐ ܒܝܬܐ ܠܗ *he built a house for him.*

(2) ܒܢܐ ܠܗ ܒܝܬܐ *a house for him he built.*

(3) ܒܢܐ ܒܝܬܐ ܠܗ *a house he built for him.*

(4) ܒܢܐ ܠܗ ܒܝܬܐ *a house for him he built.*

4. Sometimes we have a verb having one direct and two indirect objects, all three preceded by ܠ.

5. By means of a preposition before their object, some verbs have their meaning supplemented, or modified.

§ 126. Passives &c., with the Object.

1. ܐܬܬܫܠܡ ܠܟ ܒܝܫܬܟ *thou hast been repaid thy evil* (2 Sam. 16:8).

ܐܬܬܫܠܡ ܠܗܘ ܠܐ ܙܕܩ ܕܝܢܐ *they have been repaid a just judgment* (Aphr. 49:3).

ܘܫܡܥܘܢ ܟܐܦܐ ܐܬܡܠܝ ܪܘܚܐ ܩܕܝܫܐ *then Simon Peter was filled with the Holy Ghost* (Acts 4:8).

ܕܐܬܠܦܬ ܠܗ *which thou hast been taught* (Lk. 1:4).

Rem.—ܐܬܡܠܝ ܚܟܡܬܐ *he was full of cunning* (Aphr. 61:11).

ܐܢܬ ܠܒܫܬ ܫܘܒܚܐ ܘܗܘܕܐ *thou art clothed with glory* (Aphr. 494:12).

ܠܒܫܝ ܟܘܣܝ ܘܡܓܢܝ *wearing (covered with) turbans* (Jos. Sty. 25:1).

2. (1) ܐܫܬܡܗܕܘ *they knew him* (Mk. 6:54).

ܘܐܫܬܡܗܕܘ *and they knew him* (Lk. 24:31).

ܐܢܐ ܕܚܫܒܬ ܥܠ ܚܕ ܡܢ ܚܒܪܝ *I thought about one of my companions* (Sindb. 9:5).

ܐܢܐ ܡܕܟܪ ܐܢܐ ܫܡܗ ܕܡܫܝܚܐ *I make mention of the name of the Messiah* (Addai 20:19).

Rem.—ܠܒܫܘ ܫܘܚ *they clothed themselves with sackcloth* (Jon. 3:5). Compare Jon. 3:8 ܢܬܟܣܘ ܫܘܚ *they covered themselves with sackcloht.*

(2) ܐܟܣܝ ܠܟ ܠܒܘܫܟ *cover thyself with thy garment* (Acts 12:8).

ܐܢܬ ܡܬܟܣܝ ܢܗܝܪܐ *thou coverest thyself with light* (Ps. 104:2).

3. (1) ܠܐ ܡܛܠ ܕܠܐ ܐܬܐ ܠܗ ܒܝܫܬܐ *to whom some evils have not happened* (Jos. Sty. 81:4).

ܠܐ ܝܕܥܝܢ ܡܢܐ ܗܘܐ ܠܗ *we know not what has happened to him* (Acts 7:40).

ܟܠ ܕܐܬܐ ܠܗ *all which happened to her* (Addai 12 ult.).

(2) ܒܬܐܘܒܬܐ ܬܐܒܬ ܠܝ *with desire the desire has come to me* (Lk. 22:15).

ܗܕܐ ܬܐܒܬ ܠܝ ܕܐܙܠ ܐܢܐ ܠܐܘܪܫܠܡ *this desire has come to me that I may go to Jerusalem* (Overbeck 164:23).

4. (1) ܥܒܕ ܢܣܝܢ ܣܓܝܐܐ ܘܐܬܪ̈ܥܝܐ *great cures he was working* (Ad. Apos. 7:14).

ܠܡܕ ܠܥܡܐ ܕܥܬܐ *he taught the people knowledge* (Eccles. 12:9).

ܩܝܡ ܥܡܗܘܢ ܩܝܡܐ *he made a covenant with them* (Jos. Sty. 90:5).

ܢܕܪ ܢܕܪ *he vowed a vow* (Sindb. 1:3).

لِمَّسْمَا مُنْمَا لِمَّسْمَ *let the waters swarm with swarms* (Gen. 1:20).

(2) إِحْدَمَّتْ حَسْمَا وَّعَا *he experienced great agony* (Sindb. 3:14).

إِلَّاعَمْ هُدَمِيْلَا *he was commanded a command* (Jos. Sty. 49:8. See § 122. 5 Rem.).

1. (1) Verbs which in the active govern two direct objects may govern one in the passive, the other becoming the subject.

Rem.—Passive participles of such verbs may also govern an object.

2. (1) The reflexives of many *verba mentis*, in the derived forms, govern an object additional to that involved in the verbal form.

Rem.—Verbs which in the Pᵉʿal involve a reflexive action come under this same rule.

(2) Verbs which in the active govern two direct objects, may in the reflexive govern one additional to that involved in the verbal form.

3. (1) Verbs signifying *"to happen to"* take a direct object.

(2) The impersonal verb لَّبِ (3rd fem. sing.), see § 122. 2, sometimes takes a direct object.

4. (1) Some verbs take a cognate accusative from the same or a cognate root.

(2) Reflexives and Passives sometimes take a cognate accusative: but only those of such verbs as in the active would take two direct objects (see 1. 2 (2)), or such reflexives as would come under 2 (1).

§ 127. Uses of ܗܘܐ.

1. (1) ܗܘܐ ܣܠܩ *was going up* (Gen. 2:6).

ܗܘܐ ܚܟܡ *was cunning* (Gen. 3:1).

ܗܘܐ ܟܗܢܐ ܗܘ *he was the priest* (Gen. 14:18).

ܥܡܝ ܗܘܝܬ *because I was with thee* (John. 16:4).

ܗܘܐ ܒܥܠܡܐ *he was in the world* (John. 1:14).

(2) ܠܒܘܫܗ ܗܘܐ ܠܒܘܫܗ *his clothing was* (Matt. 3:4).

ܗܘ ܐܝܟ ܗܘ ܐܝܟ ܡܠܬܐ *now there was a question* (Jon. 3:25).

ܗܘ ܠܗܘܢ ܕܠܐ ܗܘ ܐܬܪ *they had not a place* (Lk. 2:7).

ܐܢܐ ܐܡܪ ܠܐ ܐܝܬ ܗܘܐ ܐܢܐ ܠܐ *but I am not thus saying* (Jos. Sty. 42:23).

ܝܗܒ ܗܘܐ *he had given* (Matt. 26:48).

2. (1) ܘܐܪܥܐ ܗܘܬ ܬܗܘ̈ *and the earth was waste* (Gen. 1:2).

ܗܒܠ ܗܘܐ ܦܠܚ ܕܥܠ̈ *Cain was a tiller of the ground* (Gen. 4:2).

ܒܗ ܗܘܐ ܚܝܐ *in him was life* (John. 1:4).

(2) ܒܗ ܗܘܐ ܥܠܡܐ ܐܬܒܪܝ *the world was made with him* (John. 1:10).

ܒܒܝܬ ܥܢܝܐ ܗܘ̈ܘ ܗܠ̈ܝܢ *these things were done in Bethany* (John. 8:28. Comp. Matt. 27:54).

1. (1) When ܗܘܐ stands after a predicate participle, adjective, noun, or even a clause, it takes the enclitic form ܗ̈ܘܐ and has the meaning "*was*".

(2) It is often so used to strengthen the past sense of ܐܝܬ or of the finite verb. Sometimes, also, it emphasizes the negative particle ܠܐ.

2. (1) When ܗܘܐ stands before the predicate the ܐ is pronounced and is written without linea occultans. This is true also when a word occurs between the predicate and ܗܘܐ.

(2) When ܗܘܐ is used in the sense of "*was made*", "*came into being*", "*happened*" &c., the ܐ is always pronounced.

3. (1) *a.* ܚܙܘ ܗ̈ܘܘ ܠܡܫܝܚܐ *they saw the Messiah* (Addai. 2:10).

ܘܟܠ ܣܘܪܝܐ ܗ̈ܘܬ ܒܝܕ̈ܗܘܢ ܡܫܠܡ̈ܐ *and all Syria was delivered into their hands* (Spic. Syr. 18:8).

ܐܝܬ ܗܘܐ ܒܪ ܐܝܬ ܠܚܕ *there was a certain man* (Matt. 21:28).

b. ܗܪܘܕܣ ܗܘܐ ܐܚܝܕ ܠܝܘܚܢܢ ܕ *for Herod had seized John* (Matt. 14:3).

ܕܐܬܬ ܗ̈ܘܬ ܒܬܪ *who had come after* (Matt. 27:55).

ܕܝܗܒ ܗ̈ܘܬ ܠܗ ܡܢ ܡܠܟܐ ܦܪܣܝܐ *who had been given to him by the Persian King* (Jos. Sty. 70:10).

(2) ܛܒ ܗܘܐ ܠܗ ܕܢܦܠ ܘܢܬܒ̈ܪ *it was right that he should let it well forth* (Aphr. 314:4).

ܠܐ ܗܘܬ ܠܗ ܕܢܬܝܗܒ ܗܘܬ *it was necessary that she should have been given* (Aphr. 234:2).

ܐܒܓܪ ܨܒ ܕܢܥܒܪ ܗܘ ܒܢܦܫܗ ܗܘ *Abgar wished that he himself might pass over* (Addai 3:6).

ܕܠܐ ܢܬܝܗܒ ܗܢܐ ܥܠܬܐ ܠܡܪܝ ܪܓܙܐ ܘܒܥܠ ܒܝܢ *lest this cause should call forth bitter enmity* (Ad. 3:9).

ܕܠܐ ܐܟܠܘ ܠܚܡܐ *that they could not eat bread* (Mk. 3:20).

(3) *a.* ܕܩܝܡܝܢ ܒܟܢܫܐ ܒܟܢܫܐ *who were standing in crowds* (Ad. 2:12).

ܗܘܬ ܥܡܪܐ ܡܬܬܣܦ *the dearness was increasing* (Jos. Sty. 35:2).

ܕܗܘܘ ܡܢ ܐܠܦ ܓܒܪܐ ܐܝܟ ܥܣܪܐ *which consisted of about ten thousand men* (Jos. Sty. 74:15).

ܕܗܘܘ ܒܥܝܢ ܠܗ ܒܝܫܘܥ ܣܗܕܐ *they were seeking, against Jesus, witnesses* (Matt. 26:59).

b. ܕܟܡܢ ܕܗܘܘ ܐܙܠܝܢ *withersoever they were going* (Jos. Sty. 34:10).

ܕܗܘܘ ܒܥܕܬܐ ܕܢܡܐ ܒܫܘܩܐ ܘܒܣܛܪܐ *they were in the habit of sleeping on the porches and streets* (Jos. Sty. 36:19).

ܘܥܠܬܐ ܗܘܬ ܣܠܩܐ ܡܢ ܐܪܥܐ *and a mist used to go up from the earth* (Gen. 2:6).

(4) ܠܐ ܡܛܠ ܕܠܐ ܗܘܬ ܓܡܝܪ ܒܝܬܐ ܕܝܬܝܩܐ *for the testament had not been completed* (Aphr. 28:8).

ܕܟܕ ܐܬܟܢܫܘ ܣܦܪܐ ܘܩܫܝܫܐ *when the scribes and elders were assembled* (Matt. 26:57).

ܐܬܫܕܪ ܗܘܐ ܠܗ *It had been sent to him* (Jos. Sty. 17:16).

3. (1) The Perfect ܗܘܐ is used to render more emphatic the past sense of the Perfect. It may express

a. The past.

b. The pluperfect.

(2) The perfect of ܗܘܐ is used after the imperfect to emphasize a past subjunctive.

(3) The perfect of ܗܘܐ is used after an active participle to express,—

a. A state, or continuous action in the past.

b. A state, or action as having occurred frequently in the past.

Rem.—For the subjunctive of (*a*) and (*b*), see 4 (2).

(4) The perfect of ܗܘܐ is used after a passive participle to denote the result of a past completed action. This is true of the participles of the reflexive forms, when they are used as the passive.

4. (1) ܗܘܐ ܠܟܘܢ ܒܗܕܐ ܥܠܡܐ ܚܫܝܒܝܢ ܗܘ ܐܬܗ *so be it reckoned by you in this world* (Addai 44 ult.).

ܠܐ ܗܘܐ ܠܢ ܟܝ *let it not be wearisome to us* (Gal. 6:9).

ܐܬܗ ܗܘܐ ܕܟܪ ܠܡܕܝܟܘܢ ܕܡܠܠܘ ܥܠܝܟܘܢ *remember your guides* (Heb. 13:7).

ܐܬܗ ܗܘܐ ܫܠܡ ܡܢ ܡܟܘܬܟ ܗܕܐ *be whole from thy plague* (Matt. 3:4).

(2) ܒܗ ܕܢܣܬܡܫܘ ܗܘ̈ ܐ̈ *that they might be put in it* (Jos. Sty. 23:14).

ܒܗ ܡܨܛܒܪ̈ܢ ܗ̈ܘ ܐ̈ ܗ̈ܘ ܐ̈ *they were willing to keep carrying it* (Aphr. 264:6).

ܐܫܬܡܥ ܗܘܐ ܠܗ ܠܡܩܒܠ ܐܝܟ ܗܘܐ ܗ̈ܘ ܐ̈ *it was his custom to receive strangers* (Aphr. 391:8).

5. *a.* ܘܐܬܝܣܕ ܒܟܠ ܫܢܬ ܘܫܢܬ ܗ̈ܘ ܐ̈ ܕܥܒ̈ܕܝܢ ܒܗ ܟܕ ܥܒ̈ܕ ܠܗ̈ܘ ܥܕܝ̈ܢ *and they determined that they would be keeping this festival every year* (Jos. Sty. 26:17).

ܠܐ ܢܥܠ̈ܝܢ ܒܟܠܝ̈ܗܘܢ ܕܒ̈ܝܬ̈ܗ̈ܘܢ *(they) shall not be entering into their cloisters* (Overbeck 212:5).

ܥܠ ܕܦܩܕ ܠ̈ܗ̈ܘ ܠܝܗ̈ܘ̈ܕ̈ܝ̈ܐ ܕܠܐ ܢܥܒ̈ܕܘܢ ܡܘܠ̈ܐ *for he commanded concerning the Jews that they should not keep circumcision* (Aphr. 95:14).

b. ܢܗ̈ܘ ܐ̈ ܕܡܦܪܫ *let it be separating* (Gen. 1:6).

ܐ̈ ܐܠܐ ܢܗ̈ܘ ܐ̈ ܡܠܚܡܐ ܒ̈ܝܢ̈ܬܗ̈ܘܢ ܗ̈ܘ ܐ̈ *and, if not, war should be continuing between them* (Jos. Sty. 77:12).

إِنْسَانٌ أَنْ يَكُونَ سَهْوًا مَعَ الْكَثِيرِ *that a man be erring with the many* (Spic. Syr. 22:13).

Rem.—وَيَكُونُ مَحْفُوظًا عِنْدَهُمْ إِلَى الْيَوْمِ الرَّابِعَ عَشَرَ مِنَ الشَّهْرِ نَفْسِهِ *and it should be kept by them until the 14th of the same month* (Aphr. 217:7).

6. كُلُّ وَاحِدٍ يَكُونُ قَارِئًا فِي كِتَابِ حِكْمَتِهِ فِي ذٰلِكَ الْيَوْمِ *every one will be reading the writings of his book in that day* (Ad. 23:10).

7. (1) وَكَانَ حِينَ رَآهُ قَبِلَهُ *when she saw him she received him* (Addai 11:8).

وَكَانَ تَرَكَهُ *he left him* (Jos. Sty. 76:11).

(2) كَانُوا كُلُّهُمْ مُتَّكِئِينَ وَمُتَنَعِّمِينَ *they all were reclining and enjoying themselves* (Jos. Sty. 26:18).

كُنْتُ جَالِسًا وَمُعَلِّمًا *I was sitting and teaching* (Matt. 26:55).

وَكَانَ يُصَلِّي وَيَقُولُ *and he was praying and saying* (Matt. 26:39).

كُنَّا نَنْتَظِرُ وَنَرْجُو *we were expecting and hoping* (Jos. Sty. 41:15).

Rem.—لَا يَكُونُونَ مُؤْذِينَ جِدًّا وَلَا مُؤْذَيْنَ جِدًّا *that they should not be altogether injurious nor altogether injured* (Spic. Syr. 21.4).

8. كَانَ تَأْدِيبُنَا كَثِيرًا *our chastisement was abundant* (Jos. Sty. 4:14).

وَمَجِيئُهُ لَمْ يَكُنْ بَاطِلًا *and his coming was not in vain* (Aphr. 150:15).

كَانُوا أَشْرَارَ الْغَايَةِ *they were evil to the end* (Aphr. 293:5).

9. وَلَا يَكُونُ لَهُمْ حَاجَةٌ *and they should have no need* (Rev. 22:5).

كَانَ لَهُمْ أَسِيرٌ *they had a prisoner* (Matt. 27:16).

كَانَ لَهُ مِنْهَا بِنْتٌ *he had by her a daughter* (Jos. Sty. 19:7).

4. (1) The perfect of كَانَ is used before adjectives and participles to express a wish, a command, or an admonition § 112. 3. (2), Rem. 2.

(2) When the frequentative expressed by means of كَانَ with the

participle (see 3. (3) *b*.) is put in the subjunctive, ܐܬܐ precedes instead of following the participle.

5. When a frequentative action or a state is looked upon as future, or contingent, it is expressed by means of the imperfect of ܐܬܐ and a following participle.

6. The futurity of a state, or continuous action, may be emphasized by placing the participle of ܐܬܐ before the participle of another verb.

7. (1) The pronominal suffix is placed after the principal verb.

(2) Where two, or more, participles occur, ܐܬܐ is usually formed with the first only.

Rem.—For special emphasis, especially in contrasted statements, it may be repeated.

8. An adverb may be used with ܐܬܐ.

9. ܐܬܐ accompanied by ܠ expresses our verb *"to have"*.

§ 128. Uses of ܐܝܬ.

1. (1) ܐܝܬ ܕܢܦܠ ܥܠ ܐܘܪܚܐ *there were some that fell on the wayside* (Matt. 13:4).

ܒܥܠܡܐ ܐܝܬܝܗܘܢ ܠܐ *in the trouble of men are they not* (Ps. 73:5).

ܟܡܐ ܠܟܘܢ ܐܝܬ ܠܟܡ *how many loaves have ye?* (Matt. 15:34).

ܐܝܬ ܠܝ ܓܒܪܐ *there is not a man* (Jos. Sty. 77:19).

ܐܝܬ ܕܐܡܪܝܢ ܐܝܬܝܢ *there are others who say* (Spic. Syr. 9:7).

(2) ܐܝܬ ܗܘ ܓܠܝܠܝܐ ܒܓܢܣܗ *who was a Galilean by race* (Jos. Sty. 69:6).

ܐܘ ܙܒܢܐ ܓܘܦܗ ܠܐ ܐܝܬ *or fortune itself does not exist* (Spic. Syr. 9:9).

ܟܕ ܐܝܬ ܐܕܡ *when Adam did not exist* (Spic. Syr. 4:15).

2. (1) ܠܐ ܗܘܐ ܥܡܗܘܢ *who was not with them* (Jos. Sty. 76:10).

ܐܝܬ ܠܗܘܢ ܕܗܘ ܨܝܕܝ *for they were fishers* (Acts. 22.3).

(2) ܐܝܬ ܗܘ ܕܗܘܐ ܥܘܪ *who had been blind* (John. 9:24).

Rem.—ܘܩܛܠ ܐܝܬ ܗܘ ܥܡܗܘܢ ܕܗܘ ܠܗ *and them who were with them he killed* (Jos. Sty. 76:15).

ܐܝܬ ܗܘܬ ܬܡ ܢܫ̈ܐ ܗܟܐ ܕܥܒ̈ܕ̈ܝ ܝܬ̈ܡ̈ *and now there were there women* (Matt. 27:55. See also the examples under (1) and (2)).

3. (1) ܐܝܬ ܠܢ ܐܒܪܗܡ ܐܒ̈ܐ *we have Abraham* (Matt. 3:9).

ܐܝܬ ܠܗ̈ܘ̈ܠ̈ܐ ܕܐ̈ܕ̈ܣ̈ܝ̈ܐ ܡ̈ܫ̈ܬ̈ܬ̈ܘ̈ *the Edessians have care* (Jos. Sty. 38:15).

ܐܝܬ ܠܗ ܒܢ̈ܝ̈ ܕ̈ܠ̈ܐ ܗ̈ܘ̈ *because he had no sons* (Matt. 22:25).

Rem.—ܐܝܬ ܠܟ̈ܘ̈ ܡ̈ܣ̈ܟ̈ܝ̈ܢ̈ܐ *ye have the poor* (John. 12:8).

(2) ܐܝܬ ܠܗ ܟ̈ܠ̈ ܟ̈ܠ̈ ܚ̈ܛ̈ܝ̈ܐ ܕ̈ܠ̈ܐ *that he had all possible vices* (Sind. 3:21).

ܐܝܬ ܠܟ ܫ̈ܠ̈ܛ̈ܢ̈ܘ̈ *and thou hast power* (Jos. Sty. 76:19).

ܐܝܬ ܠܢ *we have* (Kirsch Chrest. p. 80 ult.).

4. ܐ̈ ܐ̈ܢ̈ ܐܝܬ ܠܗ ܡ̈ܠ̈ܬ̈ܐ ܩ̈ܫ̈ܛ̈ܐ *if the word be true* (Deut. 13:14).

ܐ̈ ܐ̈ܢ̈ ܐܝܬ ܠܗ ܡ̈ܕ̈ܡ̈ ܕ̈ܐ̈ܝ̈ܬ̈ ܠ̈ܗ̈ *if one should leave something that really exists* (Spic. Syr. 22:15).

5. ܐ̈ ܐ̈ܠ̈ܐ ܗ̈ܢ̈ ܠ̈ܐ ܡ̈ܫ̈ܬ̈ܥ̈ *but this cannot be said* (Jos. Sty. 5:20).

ܠ̈ܐ ܡ̈ܫ̈ܬ̈ܡ̈ܥ̈ ܡ̈ܕ̈ܡ̈ *nothing could be heard* (Jos. Sty. 39:14).

ܠ̈ܐ ܡ̈ܫ̈ܬ̈ܥ̈ *It cannot be said* (Aphr. 496:3).

1. ܐܝܬ is employed impersonally in the sense of "*there is*", "*there exists*"; ܠ̈ܝ̈ܬ in the sense of "*there is not*", "*there exists not*". They are used (Compare § 130. 1. (3)):—

(1) Uninflectedly.

(2) With pronominal suffixes. § 65.

2. ܐܝܬ or ܠ̈ܝ̈ܬ followed by ܗ̈ܘ̈ is used to express, or emphasize, the past or pluperfect of "*to be*", "*to exist*".

Rem.—When ܗ̈ܘ̈ is used with ܐܝܬ, either one or both may be either inflected or uninflected. See all the examples under 2. (1), (2) and Rem.

3. (1) The verb "*to have*" is generally expressed by means of ܐܝܬ followed by the preposition ܠ and a pronominal suffix. But see also § 127. 9.

(2) ܐܝܬ followed by ܒ or ܒ̈ܘ̈ with a pronominal suffix may also express our verb "*to have*".

4. ܐܝܬ is occasionally followed by an adverb. Compare § 127:8.

5. ܐܝܬ followed by ܠ with an infinitive may be translated by "*can*".

§ 129. ܗܘܳܐ and Other Auxiliaries.

1. ܕܝܢܳܐ ܕܥܬܝܕ ܠܡܗܘܐ ܕܝܢܳܐ *the judgment of the world which is to come* (Jos. Sty. 6:4).

ܗܳܟܢܳܐ ܙܕܳܩܬܳܗ ܕܐܢܬܬ ܥܠ ܟܦܪܳܐ ܗܳܢܳܐ *so shall her righteousness be avenged on the unbeliever there* (Addai 24:12).

ܐܝܠܝܳܐ ܕܗܘܳܐ ܠܡܐܬܳܐ *Elias who was to come* (Matt. 11:14).

2. (1) *a.* ܠܳܐ ܢܣܓܕܘ *must they worship* (John. 4:24).

ܠܳܐ ܢܗܘܐ ܒܥܠ ܥܕܬܳܐ *for the elder must be* (1 Tim. 3:2).

ܐܦ ܐܢ ܢܗܘܐ ܠܝ ܠܡܡܘܬ *though I should have to die* (Matt. 26:35).

b. ܠܳܐ ܢܦܣ ܓܒܪܐ ܪܝܫܗ *ought not to cover his head* (1 Cor. 11:7).

(2) *a.* ܡܟܠ ܐܠܗܐ ܠܡܩܝܡ *God can raise up* (Matt. 3:7).

ܠܳܐ ܐܢܫ ܡܟܠ ܗܘܐ ܠܡܥܒܪ *no one could pass* (Matt. 8:28, see also Mt. 26:9).

b. ܗܳܟܝ ܠܳܐ ܡܨܝ ܐܢܐ ܠܡܥܒܕ *this I cannot do* (Jos. Sty. 5:16).

c. ܠܳܐ ܐܢܫ ܡܢܗ ܕܡܫܟܚ ܠܗ *no man could quell* (Spic. Syr. 44:16).

(3) ܠܳܐ ܨܒܘ ܠܡܩܒܠ ܐܢܘܢ *he would not receive them* (Jos. Sty. 17:13).

Rem. 1.—ܠܐܠܗܐ ܕܝܢ ܬܘܕܝܬܐ *thanks be to God* (1 Cor. 15:57).

2.—ܐܒܢ ܕܝܢ ܐܒܘܢ ܐܒܪܗܡ ܗܘ *our own father is Abraham* (John. 8:39).

ܗܐ ܠܐ ܐܢܐ ܢܛܪ ܠܐܚܝ *for am I my brother's keeper?* (Gen. 4:9).

(3) ܚܙܐ ܟܡܐ ܕܐܢܫ . . . . . ܕܠܐ . . . . . ܣܓܝ *he saw people who were numberless* (Sim. Sty. 271).

ܐܬܚܘܘ ܕܐܢܘܢ ܕܝܢ ܬܠܡܝܕܝ ܕܡܫܝܚܐ . . . . ܐܫܬܡܗܕܘ *they showed that they were disciples of Christ* (Overbeck 177:3).

1. The futurity of an action or state is emphasized by the use of ܗܘܳܐ *futurus* (=μέλλων).

2. In regard to mood

(1) The Imperative is strengthened by the use of ܡܘܼܟܼܠ *"it is necessary"*, ܫܘܼܦ *"it is due"* and ܟ ܐܝܼܬ *"one has to"*.

(2) The Potential is strengthened by the use of ܡܲܟܼܡܲܨ *"is able"*, ܡܲܟ̣ܝ *"is possible"* and ܟܲܕܲܝ *"is sufficient"*.

(3) The Voluntativ is strengthened by means of ܨܒ *"to will"*, *"to wish"*.

Rem.—The Optative (1), Indicative (2) and Subjunctive (3) moods are all found in simple nominal sentences.

§ 130. Verbal and Nominal Sentences.

1. (1) ܐܢܐ ܥܒܕܟ *I am thy servant* (Overbeck 383:2).

ܛܒ̈ *that it was good* (Gen. 1:3).

ܗܘ ܕܕܟܐ ܕܐܪܥܐ ܗܝ̈ *the gold of that land is good* (Gen. 2:12).

ܚܒܐ ܢܘܗܪܐ ܐܝܬܝ *love is light* (Aphr. 257:22).

Rem.—ܢܫܟܢ ܒܥܠܬܐ ܐܢ ܩܪܝܒ ܗܘ *let him lodge in the cloister if it be near* (Overbeck 212:9).

(2) ܐܢ ܐܝܬ ܐܢܬ ܒܪ *if it be that thou hast* (Spic. Syr. 2:3).

ܚܛܝܬܗ ܪܒܐ ܗܘ *his sin is great* (Aphr. 45:10).

(3) ܟܠ ܕܥܠ ܠܝ ܐܝܬ ܠܗ *all that is above me* (Spic. Syr. 3:21).

ܘܐܢܬ ܐܝܬ ܠܟ ܒܪ̈ܝܬܐ ܕܡܘܬܐ *and thou art a branch of the plague* (Aphr. 82:4).

ܒܗ ܐܝܬ ܠܗ ܝܕܥܬܐ *in which is knowledge* (Spic. Syr. 8:11).

Rem.—ܡܢ ܐܝܬ ܠܟܘܢ ܒܝܢ̈ *whom have you i. e. who is existing among you?* (Mal. 1:10).

2. ܠܐ ܒܪ̈ܢܝ ܕܐܢܫܐ ܐܬܡܪܘ *for the sons of man are not commanded* (Spic. Syr. 5:2).

ܫܕܪ ܠܗ *he sent to him* (Addai 37:11).

ܩܕܝܫܐ ܥܢܐ *the saint answered* (Apec. Acts. 25:4).

ܗܪܒ ܡܢ ܩܕܡܝܗܘܢ *he fled from them* (Jos. Sty. 70:9).

Simple sentences, and the parts of compound and complex sentences, may be either nominal 1. or verbal 2.

1. A nominal sentence is one in which there is no verb, but in which the predicate is a noun substantive or adjective or a pronoun. In nominal sentences, the subject and predicate may be

(1) Simply placed in juxtaposition.

Rem.—The subject, as well as copula, is sometimes omitted.

(2) Connected by the pronoun used as a copula, see § 101. 2.

(3) Connected by ܐܝܬ, in which case the idea of existence is emphasized. See § 128. 1.

Rem.—Occasionally both ܗܘ and ܐܝܬ are used.

§ 131. Simple Sentences.

1. ܚܙܐ ܡܠܟܐ *the king saw* (L'omelia di Giacomo 157).

ܗܘ ܐܝܟܢܐ ܕܐܝܬ *that there is the tree* (Overbeck 348:20).

ܬܫܘܒܬܐ ܥܒܕܘ *they took counsel* (Matt. 27:1).

ܗܘ ܕܡܐ ܕܡܐ *it is the price of blood* (Matt. 27:6).

2. (1) ܠܐ ܐܬܝܒ ܠܗ ܡܠܬܐ *he answered him not a word* (Matt. 27:14).

ܠܐ ܐܫܟܚ ܗܘ *he could not* (Add. 3:8).

ܠܐ ܨܒܝܬ ܐܢܐ *for I did not wish* (Jos. Sty. 34:17).

ܠܐ ܐܫܟܚܬ ܐܢܬܬܐ *the woman did not perceive* (Sindb. 16:8).

Rem.—ܠܐ ܡܫܟܚ ܠܢ ܐܢܫ *the miracle is not sufficient for us* (Jos. Sty. 23:6).

ܠܐ ܢܥܒܕ ܗܫܐ ܒܢܝ *let us not hasten then my sons* (Jul. 28:23).

ܠܐ ܓܒܪ ܐܒ ܗܘ ܠܐ *for a man does not become a father* (Spic. Syr. 11:3).

(2) ܠܐ ܗܘ ܡܢ ܛܒܥܗ ܕܓܒܪ ܥܒܕ ܒܝܫܬܐ *it is not from his nature a man doeth wrong* (Spic. Syr. 12:21).

ܐܝܠܝܢ ܠܐ ܡܢ ܕܡܐ ܐܬܝܠܕܘ *those who were not born of the blood* (John. 1:13).

(3) ܠܐ ܚܫ ܐܢܐ ܚܫܝܫܐ ܠܗ *it has not pleased him to be seen by any one* (Spic. Syr. 6:19).

ܠܐ ܐܝܟ ܐܢܐ ܨܒܐ ܠܐ *not as I will* (Matt. 26:39).

ܠܐ ܐܟܠ ܒܣܪ *not carnivorous* (Spic. Syr. 7:21).

(4) ܠܐ ܥܕ ܦܓܪܐ ܠܐ ܡܬܚܫܒ ܠܐ *and the body is neither restrained nor assisted* (Spic. Syr. 11:2).

ܠܐ ܡܘܬܐ ܠܐ ܚܝܐ ܠܐ ܡܠܐܟܐ *that neither death nor life nor angels* (Rom. 8:38).

Rem.—ܠܐ ܫܡܫ ܘܠܐ ܣܗܪܐ ܘܠܐ ܚܕ ܡܢ ܟܘܟܒܐ *For neither sun nor moon nor one of the stars* (Spic. Syr. 3:17).

ܠܐ ܐܣܝܦ ܐܚܪ *neither Joseph nor another* (Legends of St. Mary 25:7).

ܠܐ ܪܘܡܐ ܠܐ ܥܡܩܐ ܠܐ ܫܘܠܛܢ *nor height nor depth* (Rom. 8:38. 24).

ܐܢܐ ܠܐ ܩܢܝܐ ܐܢܐ ܒܟ ܘܫܒܘܩ ܐܢܐ ܠܢܦܫܝ *I am not envious against thee and I do (not) excuse myself* (Jos. Sty. 3:15).

(5) ܠܐ ܙܥܘܪܐ *not a little* (=*much*) (Matt. 28:12).

ܠܐ ܒܠܐ *without care* (Matt. 28:14).

ܠܐ ܐܦܬܪܘܬܐ *incorruptibility* (Rom. 2:7).

(6) ܠܐ ܛܒ *it is not good* (Gen. 2:18).

ܘܒܚܕ ܡܕܡ ܠܐ ܡܫܬܠܛܝܢ *and in some things they are not powerful* (Spic. Syr. 9:23).

Simple sentences are declarative, negative, optative, and interrogative. For optative sentences, see § 114. 3. For interrogative sentences, see § 132.

1. The declarative sentence may be either nominal or verbal.

2. (1) The negative ܠܐ precedes the verb to which it relates.

Rem.—A particle may intervene between ܠܐ and the verb.

(2) Generally, when the negative is separated from the verb which it modifies, it is reïnforced by the copula ܗܘ (which contracts into ܗܘ) or by ܗܘܐ.

(3) When the negative relates to a phrase, or to a part of speech other than a verb, it immediately precedes it.

(4) When the negative is repeated and has the sense of "*neither*", "*nor*", it comes at the beginning of the sentence.

Rem.—The negative must be repeated before each noun; but it may be omitted from before each verb after the first.

(5) ܠܐ is used before substantives and adjectives in a privative sense. ("*un*", "*in*", "*a*", "*without*" &c.)

(6) ܠܐ may be used, also, when the predicate is an adjective.

§ 132. The Interrogative Sentence.

1. ܡܢ ܚܘܝ ܠܟ *who showed thee?* (Gen. 3:11).

ܡܢܐ ܗܢܐ ܥܒܕܬ ܠܡܐ *what is this that thou hast done?* (Gen. 3:13).

ܠܡܐ ܐܬܟܥܣ ܠܟ *why art thou displeased?* (Gen. 4:6).

ܠܡܐ ܡܛܪܒܝܢ ܐܢܬܘܢ ܠܐܢܬܬܐ *why trouble ye the woman?* (Matt. 26:10).

ܐܝܟܐ ܨܒܐ ܐܢܬ ܕܬܗܘܐ *where wilt thou?* (Matt. 26:17).

ܐܝܟ ܗܟܝ ܢܬܡܠܝ ܟܬܒܐ *how then should the scriptures be fulfilled?* (Matt. 26:54).

ܡܐ ܠܢ ܘܠܟ *what is that to us?* (Matt. 27:4).

ܡܢ ܐܝܟ ܥܡܐ ܐܢܬ *from what people art thou?* (Jon. 1:8).

ܡܢܐ ܥܒܕܟ ܘܡܢ ܐܝܟ ܥܡܐ ܐܢܬ ܘܡܢ ܐܝܟ ܐܪܥܐ ܐܢܬ *what is thy business, whence art thou, what is thy country and of what people?* (Jon. 1:8).

2. ܠܐ ܫܡܥ ܐܢܬ *thou hearest not?* (Matt. 27:13).

ܐܦ ܥܦܪܐ ܐܝܬܝܬ ܠܢ *hast thou brought dust to us?* (Sind. 10:13).

ܩܪܝܬ ܟܬܒܐ *have you read the books* (Spic. Syr. 13:8).

ܡܢ ܗܕܐ ܐܬ ܡܬܪܥܐ *from this art thou persuaded?* (Spic. Syr. 12 ult.).

ܐܦ ܐܢܬ ܡܦܩܕ ܕܢܩܛܠ *art thou going to command that he shall be killed* (Sindb. 6:9).

ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܕܥܡܕܐ ܡܫܟܚ ܢܣܝܢ *Do you not know that baptism works miracles?* (L'omelia di Giacomo 729).

ܐܢܬ ܗܘ ܡܠܟܐ ܕܝܗܘܕܝܐ *art thou the king of the Jews?* (Matt. 27:11).

ܗܠ ܡܢ ܐܝܠܢܐ ܕܐܟܠܬ ܐܢܬ *behold from the tree hast thou then eaten?* (Gen. 3:11).

3. (1) ܐܦ ܠܐ ܫܡܥܬܘܢ ܠܢܡܘܣܐ *are ye not obeying the law?* (Gal. 4:21).

ܠܐ ܬܕܟܪܝܢ ܠܚܡܐ ܕܚܡܫ *do you not remember the five loaves?* (Matt. 16:9).

(2) ܠܐ ܢܦܫܐ ܝܬܝܪ ܡܢ ܡܙܘܢܐ ܗܝ *is not the life more than the meat?* (Matt. 6:25).

ܠܐ ܐܢܬ ܗܘ ܡܠܟ *also art thou not king?* (Sindb. 3:9).

(3) ܠܐ ܡܕܡ ܚܕ ܠܐ ܥܢܝܬ *answerest thou not a word?* (Mk. 14:60).

ܠܐ ܐܢܬ ܗܘ ܡܨܪܝܐ ܕܐܬܐ *art thou not that Egyptian?* (Acts. 21:38).

4. (1) ܗܠ ܐܢܫ ܐܝܬܝ ܠܗ ܡܕܡ *has a man brought him something?* (John. 4:33).

ܗܠ ܢܩܛܠ ܢܦܫܗ ܗܠ *will he then kill himself?* (John. 8:22).

(2) ܗܠ ܐܢܐ ܗܘ ܪܒܝ *is it I Lord?* (Matt. 26:22).

ܗܠ ܢܓܙܠ ܐܢܫ ܐܠܗܐ *will a man rob God?* (Matt. 3:8).

5. ܗܠ ܠܐ ܐܚܘ ܗܘ ܥܣܘ ܠܝܥܩܘܒ *was not Esau the brother of Jacob?* (Mal. 1:2).

ܗܠ ܠܐ ܒܝܫ *is it not evil?* (Mal. 1:8).

ܗܠ ܠܐ ܐܒ ܚܕ ܠܟܠܢ *have we not all one father?* (Mal. 2:10).

Rem.—ܗܠ ܐܝܬ ܠܟ ܫܘܠܛܢܐ ܠܡܕܟܝܘ ܐܢܝ *have you power to purify me or not?* (L'omelia de Giacomo 211. See also Mt. 22:17).

6. (1) ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ *if thou be the Messiah?* (Matt. 26:63).

ܐܢ ܨܒܬ ܠܟ ܡܕܡ ܥܡ ܚܕ ܐܘ ܠܐ *if thou hast kept the agreement which we made with one another or not?* (Sindb. 13:18).

(2) ܟܡ ܡܨܪܦܬܐ ܘܢܦܩܬܐ ܡܠܟܐ ܐܝܬ ܠܗܘܢ *how great expenses and outlays kings have?* (Jos. Sty. 15:16).

ܐܝܟܐ ܕܡܫܝܚܐ ܢܬܝܠܕ *where Christ should be born?* (Matt. 2:4).

Rem.—ܢܚܘܘܢ ܠܢ ܡܕܡ ܕܥܬܝܗܘܢ *let them reveal to us what their mind is* (Add. 21:4). ܢܚܙܐ ܠܡܢ ܬܗܘܐ ܐܝܬܝ *let us see to whom she shall belong* (Legends of St. Mary 14:4).

7. ܐܢܬ ܗܟܝ ܒܠܚܘܕ ܓܝܪ ܐܝܟ *art thou then only a stranger?* (Luke 24:18).

ܐܦ ܟܕ ܐܬܐ ܢܫܟܚ ܗܝܡܢܘܬܐ *shall he then find faith* (Lk. 18:8).

1. Interrogative sentences are often denoted by interrogative pronouns or adverbs.

2. Generally, the interrogative is denoted by the inflection or connection without any particle.

3. The negative ܠܐ may be used in interrogative sentences, without showing whether the answer expected is dubious, positive, or negative; but always the answer "*yes*" is hoped for or at least desired.

4. The negative ܗܘ is used to express doubt in the questioner as to the answer.

(1) When the answer "*yes*", though half expected, is deemed scarcely possible.

(2) When the answer "*surely, not*" is hoped for.

5. The double negative ܠܐ ܗܘ is used, when the answer "*surely, yes*" is hoped for, or expected.

Rem.—In a double question, ܠܐ ... ܐܘ is often used elliptically for the alternative.

6. The indirect question is introduced by ܐ or ܐܘ.

Rem.—The indirect question is sometimes introduced directly, without any connecting particle.

7. The particle ܟ is often used for the purpose of strengthening the interrogative.

§ 133. Compound Sentences: Conjunctive.

1. ܐܙܠ ܗܘ ܥܡ ܪܫܝ ܟܗܢܐ ܘܩܫܝܫܐ *he returned to the chief priests and elders* (Matt. 27:3).

ܥܠ ܕܛܝܒܘܬ ܐܠܗܐ ܘܡܪܘܟܬܗ ܘܐܪܟܢܘܬܗ *because of the kindness and grace and longsuffering of God* (Jos. Sty. 6:7).

Rem. 1.—ܐܰܘܟܳܐ ܒܶܥܠܳܐ ܥܰܕܥܕܳܐ ܘܰܥܒܶܠܕܳܐ *terrible earthquakes, overturnings of cities* (Jos. Sty. 4:21).

ܐܰܙܶܠ ܘܐܳܐ *and he went and returned* (Matt. 27:3).

Rem. 2.—ܐܰܟܽܘܠܳܐ ܕܰܥܓܶܐ ܘܰܥܦܳܐ ܘܰܥܟܽܘܙܳܐ *afflictions of locusts, and of famines, and of pestilence* (Jos. Sty. 40:16).

ܐܰܥܰܪܳܐ ܕܰܚܶܕܳܐ ܘܰܕܰܒܪܳܐ *rods of the hazel and of the poplar* (Gen. 30:37).

ܠܳܐ ܫܰܥܰܒ ܟܰܡܝ ܕܰܥܰܪܰܒ ܟܰܥܰܒ ܘܰܕܰܚܙܰܐ ܟܰܣܝ *but the eye of my understanding is unable to examine and to see* (Jos. Sty. 1:10).

ܠܳܐ ܥܰܒܰܕܘ ܟܰܕܟܳܐ ܘܰܟܰܥܟܽܘ *they were not able to enter and to harm* (Jos. Sty. 63:1).

ܫܰܕܪ ܘܰܠܡܶܥܒܰܕ ܘܰܠܫܳܐܠ *he sent . . . to bring . . . and to ask . . .* (Jos. Sty. 78:8).

2. ܣܰܠܶܩ ܘܰܫܕܶܪ ܡܶܢܰܝ ܠܳܘܬ *pluck it out and cast it from thee* (Matt. 5:29).

ܫܰܠܰܛܘ ܘܰܫܰܒܰܝ ܘܰܐܰܬܰܪܰܥܘ ܘܰܐܰܫܰܚܬܘ *they plundered and destroyed and took captive and burned all which they found* (Jos. 63:12).

3. ܐܰܓܡܰܪ ܠܶܟܢܳܐ ܕܰܩܕܳܡ ܟܽܠ ܟܢܳܫܶܐ ܘܰܩܕܳܡ ܟܽܠ ܟܢܳܫܶܐ

The clergy persuaded the Patriarch and he made him their bishop (Jos. Sty. 78:7).

ܩܰܕܡ ܘܰܚܙܳ *he foresaw* (Aphr. 12:3).

Rem.—ܕܢܶܐܙܶܠ ܘܢܶܬܰܒ ܒܰܐܪܥܳܐ *that he might go and stay in the land* (Jos. Sty. 57:15).

ܩܳܡ ܘܰܐܙܶܠ ܒܰܬܪܶܗ *and he arose and went after him* (Mk. 2:14).

Compound sentences, or phrases, may be conjunctive, alternative, or adversative. In conjunctive sentences, or phrases:

1. One word may govern two, or more, connected by ܘ.

Rem. 1.—The ܘ may be omitted.

Rem. 2.—The ܕ of the genitive and ܠ before the Infinitive cannot be omitted from before a second, or third word in the same government as the first.

2. Several verbs connected by ܘ may govern a common object.

3. Of two verbs connected by ܘ and in the same tense, one may be in dependence upon the other, often as an adverb or complement.

Rem.—In such cases the ܘ may be omitted.

§ 134. Alternative and Adversative Sentences.

1. ܠܘܡܣܐ ܐܘ ܢܒܝܐ *the law or the prophets* (Matt. 5:17).

ܐܡܪ ܠܡܠܟܐ ܘܢܥܠ ܩܪܒܐ ܠܡܠܟܐ ܐܘ *or to say to the king: "Take war."* (J. S. 16:15).

Rem. 1.—ܐܠܐ ܐܘ ܫܚܡܐ ܘܟܠ ܒܟܝܬܐ ܐܘ ܥܠ ܡܝܬܐ ܗܢܐ ܘܡܥܠܠܬܐ *but either the weeping over the dead or the lamentable cries of those in pain* (Jos. Sty. 39:15).

Rem. 2.—ܐܘ ܣܒܪ ܐܢܝ *or thinkest thou?* (Matt. 26:53).

ܐܘ ܚܛܝܬ ܠܟ ܐܘ *or did I commit a sin* (2 Cor. 11:7).

2. ܐܘ ܠܕܪܘܡܐ ܐܘ ܠܬܝܡܢܐ *either to the north or to the south* (Spic. Syr. 19:15).

ܐܘ ܩܝܬܪܐ ܐܘ ܣܘܦܢܐ *either flute or cithara* (1 Corr. 14:7).

3. ܠܐ ܐܝܟ ܐܢܐ ܨܒܐ ܐܠܐ ܐܝܟ ܐܢܬ ܨܒܐ *not as I will but as thou* (Matt. 26:39).

ܠܐ ܠܡܫܪܝ ܐܠܐ ܠܡܦܫܚ *not to destroy but to fulfil* (Matt. 5:17).

ܠܐ ܕܢܥܒܕ ܠܥܘܠܐ ܐܠܐ ܕܒܟܠ ܙܒܢ ܛܒ ܥܒܕܝܢ *that they should not be able to do wrong but that always they should be doing what is good* (Spic. Syr. 1:9).

ܗܢܘܢ ܢܒܢܘ ܘܐܢܐ ܐܗܪܘܣ *they shall build but I will destroy* (Mal. 1:4).

1. Alternative sentences are usually connected by ܐܘ.

Rem. 1.—ܐܘ may stand at the head of each clause.

Rem. 2.—In the Peshito New Testament, ܐܘ translates ἤ "used in an interrogative sentence which refers to a preceding categorical sentence".

2. Alternative sentences are sometimes introduced with ܐ or ܐܘ.

3. Adversative sentences are generally introduced with ܐܠܐ; but occasionally by Waw.

§ 135. Complex Sentences.

These may be divided into substantive, adjective and adverbial sentences. Substantive sentences are those in which the sentence takes the place of a noun, as subject or object of a verb, or in apposition to a noun.

1. ܠܐ ܡܛܐ ܠܟ ܕܥܒܕܝܟ ܢܡܘܬܘܢ ܒܟܦܢܐ *for that thy slaves should die of hunger does not become thee* (Jos. Sty. 76:6).

ܠܗܢ ܕܐܬܦܩܕ ܠܗܘܢ ܕܢܚܘܬܘܢ ܒܥܡܩܐ ܕܡܝܐ *to whom it has been commanded to go down in the depth of the waters* (Jos. Sty. 4:1).

ܛܒ ܠܟ ܕܢܦܠ ܚܕ ܡܢ ܐܒܪܝܟ ܡܕܡ ܕܢܐܒܕ *it is better for thee that one of thy members perish* (Matt. 5:29).

ܠܟܠ ܡܢ ܕܠܝܬ ܒܗ ܕܚܠܬܐ ܕܐܠܗܐ ܐܦ ܠܟܠ ܕܚܠܬ ܡܢ ܟܠ ܕܚܠܬܐ *for whosoever has not the fear of God in him is subject to all fears* (Spic. Syr. 2:26).

2. ܗܢܐ ܗܘ ܕܬܕܥ—ܗܢܐ *this is that thou mayest know* (Aphr. 213:15).

ܗܘ ܕܐܬܐ ܗܘ ܙܒܢܐ ܕܐܬܐ ܕܦܪܝܬܐ—ܗܘ ܕܐܬܐ *the reason was its being (it was) the time of fruitage* (Jos. Sty. 48:18).

ܡܕ ܚܕ ܗܘ ܠܓܒܪܐ ܕܢܟܬܘܒ ܒܥܝܢ ܐܦ ܗܘ ܕܢܟܬܘܒ ܒܥܝܢ *it is one thing for a man to write sadly* (Jos. Sty. 5:7).

3. (1) ܠܐܢܘܢ ܕܢܩܪܘܢ ܒܟܬܒܐ ܩܕܫܐ ܐܠܦ ܒܗܘܢ *those who should read the Scriptures, he taught in them* (Add. 40:13).

ܟܕ ܚܙܐ ܕܐܬܕܢ ܝܫܘܥ *when he saw that Jesus had been condemned* (Matt. 27:3).

(2) ܘܢܕܥܘܢ ܡܐ ܗܘ ܨܒܝܢܗ *and they may know what his desire is* (Spic. Syr. 1:19).

ܠܡܚܙܝܬ ܠܟ ܕܠܐ ܫܦܝܪ ܠܢ ܗܢܐ *to show thee why it does not please us* (Spic. Syr. 2:5).

ܐܦ ܐܢܬ ܠܐ ܝܕܥܬ ܡܕܡ ܕܡܫܝܚܐ ܐܢܐ *also thou knowest not what my measure is* (Jos. Sty. 3:7).

(3) ܐܡܪ ܓܐ ܕܒܪ ܐܠܗܐ ܐܢܐ *for he saith: "I am the son of God"* (Matt. 27:43).

ܐܡܪ ܠܗܘܢ ܠܐ *he said to them "Nay"* (Jos. Sty. 4:11).

(4) ܢܨܒ ܠܗ ܕܢܣܒ *he pressed him to take* (Overbeck 167:17).

ܠܡܕܡ ܕܫܡܥܢ *to that which we have heard* (Heb. 2:1).

ܢܚܙܐ ܠܡܢ ܕܬܗܘܐ ܐܬܬܗ *let us see to whom she shall belong* (Legends of St. Mary 14:4).

4. ܘܗܘ ܕܚܠ ܕܠܐ ܢܬܢܣܐ ܐܦ ܐܢܬ *and be mindful lest ye also be tempted* (Gal. 6:1).

ܗܠܝܢ ܢܣܝܘܢܐ ܕܡܫܬܠܡ ܠܟ ܐܢܬ *these chastisements are sufficient to rebuke us* (Jos. Sty. 5:16).

5. ܐܠܐ ܗܕܐ ܐܝܬ ܠܢ ܕܢܐܡܪ ܐܦ ܗܟܢܐ ܕܐܡܪ ܕܘܝܕ ܘܟܕ *but this it is necessary to say that like David etc.*

ܗܕܐ ܕܟܬܒܬ ܠܟ *this that I have written thee* (Aphr. 359:1).

ܘܐܢܬ ܒܥܐ ܗܕܐ ܒܡܐ ܐܬܟܫܝ ܠܡܕܥ *and thou art desiring to learn this, by what causes it was provoked* (Jos. Sty. 7:22).

ܘܚܙܐ ܐܠܗܐ ܠܥܒܕܝܗܘܢ ܕܗܦܟܘ ܡܢ ܐܘܪܚܬܗܘܢ *and God saw their works that they turned from their ways* (Jon. 3:10).

1. Subject substantive sentences are such as are the subject of a verbal, or nominal sentence. A dependent question may constitute such a sentence.

2. A predicate sentence is one which corresponds to the predicate noun in nominal sentences.

3. An object sentence is one which is the object of a verb or preposition.

(1) It may be a direct object of the verb.

(2) It may be a dependent question.

(3) It may be a quotation.

(4) It may be an indirect object of a verb, or the object of a preposition.

4. Object clauses are sometimes found after adjectives and after the participles of intransitive verbs.

5. Substantive clauses may be in apposition with a preceding word.

§ 136. Adjectival or Relative Sentences.

1. (1) ܫܡܥ ܐܦ ܒܥܕ ܘܩܪܝܒ ܕܚܠܠܢ *reports also from far and near have terrified us* (Jos. Sty. 4:20).

ܟܠ ܐܝܠܢܐ ܕܣܝܡ ܠܥܝܢ *every tree which was pleasant to the sight* (Gen. 2:9).

(2) ܘܟܡ ܫܓܝܐܬܐ ܘܐܣܟܢܬܐ ܕܐܬܪܥܝܘ *and calamities that befell in many places* (Jos. Sty. 4:21).

ܐܢܫܐ ܕܝܨܪ *the man that he had formed* (Gen. 2:8).

ܒܝܘܡܐ ܕܐܟܠ ܡܢܗ *in the day wherein thou eatest of it* (Gen. 2:17).

2. ܩܪܬܐ ܕܐܟ ܐܝܬ ܠܗ ܕܦܬܠܡܝܣ *the city of Ptolmæus, that is Akka* (J. S. 44:8).

ܓܒܪܐ ܕܠܐ ܐܬܥܒܕ ܠܗ ܒܫܘܡ *a man who did not suffer some harm from them* (Jos. Sty. 81:4).

3. ܘܠܡܫܕܪ ܠܗ *and him who had sent him* (Jos. Sty. 91:11).

ܐܬܪܐ ܕܡܪܝܐ ܗܘܐ ܫܪܝ *the place in which the Lord was placed* (Matt. 28:6).

ܠܡܩܝܡ ܢܡܘܣܐ *fulfilling the law* (Jos. Sty. 2:2).

ܠܐ ܣܓܕܘ ܠܨܠܡܐ ܕܥܒܕܘ *they worshipped not the image which he had made.*

Rem.—ܥܠ ܦܝܠܣܘܦܝܟ ܕܡܫܠܡܢܝܢ ܠܟ *over thy philosophers who are counselling thee* (Sindb. 17:18).

ܥܠ ܕܐܡܪ *because of that which he said* (Jos. Sty. 42:5).

4. ܒܥܘܬ ܝܩܪܗ *the price of him who is precious* (Matt. 27:9).

ܝܡܝܢܟ *thy right eye* (Matt. 5:29).

5. ܐܝܠܘܕ ܫܡܗ ܕܓܘܬܝܐ *a Goth whose name was Illod* (Jos. Sty. 68:3).

ܕܝܕܝܗܘܢ ܡܠܝܢ *whose hands are full* (Addai 43:13).

6. ܗܘ ܙܒܢܐ ܕܥܝܕܬܐ ܕܐܝܟ ܕܐܡܪܝܢ ܒܗ ܣܒܪܬܐ *the time of that festival in which heathen tales were sung* (Jos. Sty. 24:16).

ܠܫܪ̈ܒܐ ܐܚܪ̈ܢܐ ܕܐܢܐ ܫܕܪ ܠܟ *the other peoples to whom I send thee* (Acts 26:17).

Rem. 1.—ܕܥܠ ܡܢ ܕܐܡܪܬܘܢ ܠܝ *of whom ye spake to me* (Gen. 43:27).

ܒܝܘܡܐ ܕܬܡܢܝܐ ܕܡܗܘ ܡܬܓܙܪ̈ܝܢ *on the eighth day when they were circumcised* (Spic. Syr. 19:17).

Rem. 2.—ܐܝܟ ܕܐܦܢܐ ܐܙܠ ܐܝܟ ܕܐܬܦܢܐ ܙܟܐ *whithersoever he turned he was victorious.*

ܐܝܟ ܕܐܬܘ *whithersoever they came* (Aphr. 339:9).

ܐܝ ܐܝ ܠܐ ܡܫܬܟܚ ܐܢܬ ܒܗ ܘܒܛܠ ܐܢܬ ܘܫܒܩ *It is not wanting there, when thou takest and kindlest.*

7. ܘܟܠ ܐܝܠܝܢ ܕܥܡܗ ܒܬܝܒܬܐ *and those who were with him in the ark* (Gen. 7:23).

ܘܠܡܨܠܝ ܥܠ ܡܐ ܕܛܒ *and to pray for that which is good* (Spic. Syr. 5:12).

ܠܡܢ ܕܢܚܬ *to him who descends* (Overbeck 385:6).

8. ܕܢܚܙܐ ܐܝܬ ܢܣ ܕܢܫܬܟܚ ܦܘܡܗ ܡܢ ܫܒܚܐ *who might see this miracle that could restrain his mouth from praise* (Jos. Sty. 66:18.)

ܐܝܠܘܕ ܫܡܗ ܕܓܘܬܝ ܘܗܘܐ ܒܛܪܝܒܘܢܐ *a Goth whose name was Illod and who had been made tribune* (Jos. Sty. 68:3).

Rem.—ܘܠܝܬ ܡܢ ܕܡܟܝܚ ܘܠܝܬ ܡܢ ܕܡܘܟܚ ܘܠܝܬ ܡܢ ܕܡܣܗܕ *and there was no one who warned nor who rebuked, nor who admonished* (Jos. Sty. 25:10).

9. ܕܒܨ ܐܢܝ *whom it immerses* (Overbeck 384:17).

ܠܐ ܡܢ ܗܕܐ ܣܥܕܬܐ ܕܐܡܘܢܐ ܐܝܟ ܕܥܠ ܕܬܬܒܢܐ ܒܝܕ *for they have not the foundation of the faith upon which to built* (Spic. Syr. 2:23).

10. ܠܐ ܡܢ ܡܛܠ ܕܐܝܬ ܠܗ ܠܒܪ ܬܠܬ ܕܒܥ ܕܢܛܪ *for it is necessary that three things* [*that of nature, and that of fortune, and that of purity*] *that they should be maintained.*

11. *a.* ܘܐܢܬ ܟܦܪܢܚܘܡ ܕܡܬܪܡܝܬ ܥܕ ܫܡܝܐ ܬܬܚܬ *and thou Capernaum which art exalted unto heaven* (Matt. 11:23).

ܐ ܐܢܬ ܗܘ ܐܠܗܐ ܕܢܚܬ ܡܢ ܫܡܝܐ ܘܥܒܕܬ ܗܠܝܢ *or thou art God who hast come down from heaven and hast done these things* (Addai 3 ult).

ܐܢܝܢ ܕܡܗܝܡܢܝܢ *you who believe* (Spic. Syr. 2:19).

ܐ ܐܦ ܐܢܐ ܕܚܙܝܢ ܐܢܬܘܢ *I also whom you see* (Addai Apost. 21:18).

b. ܘܐܢܬܘܢ ܕܨܒܝܢ ܕܬܗܘܘܢ ܡܬܝܕܥܝܢ ܠܡܫܝܚܐ *and ye who wish to be to the Messiah obedient know* (Addai the Ap. 30:7).

ܐܢܬܘܢ ܕܨܒܝܢ ܕܬܗܘܘܢ ܬܚܝܬ ܢܡܘܣܐ *ye who wish to be under the law* (Gal. 4:21).

Adjective sentences are introduced by the relative particle ܕ and may limit any noun.

1. Adjective sentences may be
(1) Nominal.
(2) Verbal.

2. It may limit the subject.

3. It may limit the object.

Rem. 1.—It may limit a noun or pronoun, which is the object of a preposition.

4. The relative ܕ when it follows a noun with a pronominal suffix may refer to either.

5. When the relative is in the genitive relation with the noun following it, the noun must take the pronominal suffix.

6. When the relative clause is to be governed by a preposition, the

relative appears at the head of the clause and the preposition with its appropriate pronominal suffix follows, either immediately or with intervening words.

Rem. 1.—The relative sometimes stands alone where we would expect the preposition and pronominal suffix to follow; especially is this the case where it may be construed as an adverbial accusative of place or time.

Rem. 2.—The preposition is sometimes placed before the antecedent to which the relative belongs.

7. The relative may stand without an antecedent, provided that it involves a demonstrative conception. It may then be regarded as a substantive clause, see § 135.

8. When several relative phrases are joined by the copula, ܘ is often found but once, even when the relative is used in different constructions.

Rem.—It may, however, be repeated.

9. The relative is sometimes omitted, especially in servile imitation of the Hebrew.

10. When the subordinate phrase has been separated from the Dolath to which it belongs, the relative is sometimes repeated pleonastically.

11. When the antecedent is a pronoun in the first or second person, two constructions are possible in the relative phrase.

(1) The verb, or pronoun, of the relative phrase is in the person of the antecedent.

(2) The verb of the relative phrase is in the third person, although the antecedent is of the first or second.

137. Adverbial Clauses and Sentences.

1. ܐܬܪ ܕܐܬܝ ܚܛܝܬܐ ܣܓܝ̈ܐ *and where sin abounded* (Rem. 5:20).

ܥܡܕ ܥܠ ܐܬܪ ܕܗܘܐ ܛܠܝܐ ܙܥܘܪܐ *he stood over the place where the young child was* (Matt. 2:9).

2. (1) ܟܕ ܐܬܘ ܐܪܒܐ *when the locusts came* (Jos. Sty. 1:3).

ܟܕ ܚܙܝܬ ܐܢܐ ܐܬ̈ܘܬܐ *when I saw the signs* (Jos. Sty. 3:17).

ܒܬܪ ܕܩܡ ܐܢܐ *after that I am risen* (Matt. 26:32).

قبل أن دعاك فيلبس *before Philip called thee* (Jud. 1:48).

في ما امتحنني *when your fathers tempted me* (Heb. 3:9).

ها الأيام آتية تتقد كالتنور *the days are coming when my wrath shall burn like a furnace* (Mal. 4:1).

(2) بينما هم يفترون عليه *while they were calumniating him* (Matt. 27:12).

بينما أنا داخل *as I was entering* (Spic. Syr. 1:3).

بينما هم يمتحنون *while they are proving them* (Jos. Sty. 5:13).

حتى ولدت ابنها البكر *until she had borne her first born son* (Matt. 1:25).

إلى أن أمضي وأصلي *until I go and pray* (Matt. 26:36).

منذ ذلك الوقت تبشر بملكوت الله *since then the kingdom of God has been preached* (Lk. 16:16).

إذ صعدت إلى أورشليم لأسجد *since I went up to Jerusalem to worship* (Acts 24:11).

(3) كلما شدّ بقيود وسلاسل *as often as with fetters and chains he was bound* (Mk. 5:4).

كلما شربتم *as often as ye drink* (1 Cor. 11:25).

3. بكره *unwillingly* (L'omelia di Giacomo 150).

كما يجب *as is necessary* (Jos. Sty. 4:6).

كما قلت *as I said* (Inedita Syr. 18:1).

كما هم *as they are* (Jos. Sty. 4:12).

كيف يقتلونه *how they might put him to death* (Matt. 27:1).

حتى من حرارة محبتك لا تعلم *until that from the warmth of thy love thou dost not know* (Jos. Sty. 3:7).

كما تقولون *as ye say* (Spic. Syr. 1:6).

كما تعلمون *as ye know* (Matt. 27:65).

4. (1) ... ܕܐܝܟ ܐܝܬ ܠܢ ܡܢ ܗܘ ܕܐܫܐܠ ... *I adjure that thou tell us* (Matt. 26:63).

ܘܐܢܐ ܝܕܥܬ ܕܗܢܐ ܐܡܪܬ ܕܬܗܘܐ ܒܗ ܬܒܪܐ *and I knew that this thou hast said in order that there may be contrition* (Jos. Sty. 5:7).

ܕܬܫܬܟ ܝܡܐ *that the sea may rest* (Jon. 1:11).

ܕܠܐ ܐܐܬܐ *lest I come* (Mal. 4:6).

(2) ܕܠܐ ܬܐܙܠ ܡܢ ܗܢܐ ܥܠܡܐ ܒܠܐ ܫܘܒܚܐ *in order that thou mayest not depart from us without profit* (Spic. Syr. 2:7).

ܐܘ ܕܬܕܥ ܒܒܝܢ ܠܟ ܗܢܐ ܕܫܦܝܪ *or that thou mayest know clearly* (Jos. Sty. 8:6).

Rem.—ܫܕܪܬܢܝ ܕܐܟܬܘܒ *thou hast sent me* [*that*] *I should write them* (Jos. Sty. 5:3).

ܟܠ ܗܢ ܕܥܒܕܘ ܠܗ ܒܥܠܡܐ ܗܢܐ ܥܠ ܚܫܒܐ ܕܢܫܬܒܩܘܢ ܒܝܬ ܚܛܗܝܗܘܢ *for the whole* (*purpose*) *of it,* (*to wit*) *that men are persecuted in this world* (*is*) *on account of* (*this*) *that they may be restrained from their sins* (Jos. Sty. 6:2).

ܥܕ ܕܐܙܠ ܨܠܝ *until I go to pray* (Matt. 26:36).

ܗܢܐ ܕܟܬܒܬ ܠܟ ܚܒܝܒܝ ܘܐܢܬ ܬܚܙܐ ܒܟܬܒܐ ܕܢܥܒܕܘܢ ܨܒܝܢ ܕܐܠܗܐ *this that I have written to thee, my beloved,* (*I have written*) *in order that men may do the will of God* (Aphr. 75:6).

Adverbial sentences are such as modify the verb as to place, time, manner, condition and so forth. The most common forms of adverbial sentences are as follows.

1. Local.

2. Temporal. These are:—

(1) Those answering to the question "*where*".

(2) Those answering to the question "*how long*".

(3) Those answering to the question "*how often*".

3. Modal or Comparative clauses are introduced with some combination with ܐܝܟ or ܟܝ or ܟܡ.

4. Final or consecutive. (Purpose or result).

These are (1) generally preceded by ܕ (=*ut*), but sometimes by ܠ.

(2) Sometimes after combinations of particles.

Rem.—Sometimes we meet with elliptical sentences from which ; or some other word has been omitted.

Rem. 2.—The Infinitive with Lomadh sometimes takes the place of the Imperfect with Dolath § 120. 1 (3).

5. (1) لَمَّا صَدَّقَتِ الْمَرْأَةُ *because he believed the woman* (Sindb. 4:2).

لِأَنِّي أَسْلَمْتُ دَمًا زَكِيًّا *because I betrayed the innocent blood* (Matt. 27:4).

(2) وَبِمَا أَنِّي حَسِبْتُ ضَعْفَ عَقْلِي *and in that I considered the weakness of my mind* (Jos. Sty. 3:20).

لِأَنِّي عَلَيْكَ أَتَّكِلُ فِي صَلَوَاتِكَ *because I trust upon thy prayers* (Jos. Sty. 4:2).

لِأَنَّهُ ثَمَنُ دَمٍ هُوَ *because it is the prise of blooa* (Matt. 27:6).

لِأَنِّي بِحَسَبِ قُوَّتِي أَسْبَحُ *since according to my strength I shall swim* (Jos. Sty. 4:4).

لِأَنَّهُ كَانَ مُعْتَادًا *for he was accustomed* (Spic. Syr. 1:3).

لِأَنِّي تَأَلَّمْتُ كَثِيرًا *for I have suffered much* (Matt. 27:19).

وَلِأَنَّهُ بِإِنْسَانٍ جَاءَ الْمَوْتُ *and since through ... was death* (1 Cor. 15:21).

لِأَنَّكُمْ تُقَرِّبُونَ *because ye are offering* (Mal. 1:7).

لَا لِأَنَّهَا ثَابِتَةٌ بَلْ لِأَنَّ لَهَا قُوَّةً *not because they are fixed but because they have power* (Spic. Syr. 4:21).

لَا لِأَنَّ النَّاسَ يَتَسَاوَوْنَ فِي الْحُكْمِ بَلْ لِأَنَّهُمْ لَا يَتَسَاوَوْنَ *because men are not equally governed* (Spic. Syr. 12 ult.).

6. وَإِنْ لَمْ يُعْمَلْ مِثْلُ هٰذَا بِكَ *and although nothing like this has been done by me to thee* (Jos. Sty. 3:3).

وَإِنْ لَمْ يَنْتَفِعُوا بِشَيْءٍ مِنْ بَنِيهِمْ *although they have been profited nothing by their sons* (Jos. Sty. 3:10).

وَإِنْ شَكَّ فِيكَ جَمِيعُ النَّاسِ *though all men should be offended at thee* (Matt. 26:33).

7. ܘܚܙܐ ܠܡܠܐܟܐ ܕܡܪܝܐ ܕܩܐܡ *and he saw the angel of the Lord standing* (Num. 22:31).

ܟܕ ܗܘܐ ܡܗܠܟ *as he was walking* (Gen. 3:8).

5. Causal adverbial clauses are introduced:—

(1) By the relative ܕ.

(2) By ܒ *in that,* ܕ ܥܠ ܕ *because that,* ܡܢ *since,* ܠ *for,* ܕ ܐܝܟ *as that,* ܕ ܒܗܕܐ *in this that,* and ܕ ܡܢ ܗܕܐ *from this that,* ܕ ܥܠ *on account of this.*

6. Concessive adverbial clauses are introduced by ܒ and ܐܦ.

7. The adverbial accusative belongs here.

138. Conditional Sentences.

1. (1) ܐܢ ܐܢܐ ܚܛܝܬ . . ܡܢܐ ܥܒܕܘ *if I have sinned, wherein have they sinned?* (Jos. Sty. 40:2).

ܐܢ ܫܦܝܪ ܡܠܬ [ܥܠ ܗܕܐ] ܐܡܪܬ ܠܝ ܠܡܐ ܡܟܝܬܢܝ *but if well have I spoken, why smitest thou me* (John. 18:23).

ܐܢ ܐܒܢܐ ܗܕܐ ܥܠ ܡܫܟܒܐ ܕܝܣܘܕܐ ܐܝܟ ܗܘܬ ܠܪܫ ܙܘܝܬܐ *if this stone had been placed as foundation, how was it head also of the corner?* (Aphr. 11:13. See also Overbeck 62:6).

(2) ܐܢ ܠܝ ܪܕܦܘ ܐܦ ܠܟ ܢܪܕܦܘܢ *if they have persecuted me they will also persecute you* (John. 15:20).

ܐܢ ܡܝܬ ܐܢܚܢܐ ܥܡ ܡܫܝܚܐ ܗܝܡܢܝܢ *if then we have died with Christ we believe* (Rom. 6:8).

(3) ܐܢ ܢܡ ܫܟܒ ܗܘ *if he is fallen asleep, he will be saved* (John. 11:12).

ܐܢ ܠܗ ܪܕܦܘ ܠܢ ܢܪܕܦܘܢ *if they persecuted him, how shall they not persecute us?* (Overbeck 228:14. See also Overbeck 67:8).

(4) ܐܢ ܗܟܝܠ ܪܘܚܐ ܐܘ ܡܠܐܟ ܡܠܠ ܥܡܗ ܡܢܐ ܗܘ ܒܗܕܐ *if then a spirit or angel has spoken with him what is there in that?* (Acts. 23:9).

ܐܢ ܐܦܣ ܒܥܡܐ ܐܦܣ ܠܟܬܒ ܘܠܕܐ . . ܐܢ ܡܐ ܠܟ ܥܒܕ ܠܡܐ

if his will has been able to quench the violence of fire, it is to be believed (Overbeck 54:7).

2. (1) ܐ *if again it happen etc., they had to endure great fatigue* (Jos. Sty. 83:13).

ܐ *if they shall say . . . it has been seen* (Overbeck 54:27. Comp. also 48:27).

(2) ܐ *if they would be members of his army they should enter* (Jos. Sty. 19:5).

ܐ *if I must drink it let thy will be done* (Matt. 26:42).

ܐ *if he shall go forth to them they should lie in ambush for him* (Jos. Sty. 58:4).

(3) ܐ *if then our Lord will grant, we will speak with thee* (Jos. Sty. 43:16).

ܠ *no man will harm thee even if thou comest out alone* (Jos. Sty. 89:2[illegible]).

(4) ܐ *if then they be too strong for us it is better* (Jos. Sty. 65:12).

ܐ *and if he come blessed are those servants* (Lk. 12:38).

3. (1) ܐ *if by the spirit of God I cast out demons, the kingdom of God is nigh unto you* (Matt. 12:28).

ܐ *if, because the soul has entered into the body, I am enclosed, that which was not enclosed, has been enclosed* (Overbeck 63:7).

(2) ܐ *if there should be any oath he would not be found by it* (Jos. Sty. 76:12).

ܐ ܡܢ ܐܬܥܒܕ ... ܢܗܘ ܥܒܕ *if Areobindus allowed, they should turn* (Jos. Sty. 58:9).

ܐ ܗܢܐ ܕܥܡܗ ܦܫܝ .. ܚܡܝܢ .. ܢܦܫܚ *if this will were able to separate evil, we would believe* (Overbeck 50:8).

(3) ܐ ܐܡ ܡܢܘ ܗܘ ܠܐ ܐܢܐ ܟܘ *if then thou knowest who he is I shall not hinder thee* (Jos. Sty. 76:19).

ܐ ܐܢܐ ܒܥܠܙܒܘܒ ܦܪܫ ܐܢܐ ܒܪܐ ܒܢܝܟ ܒܢܝܗܘܢ ܠܟ *if I by Beelzebub cast out demons, by whom do your sons?* (Matt. 12:27).

(4) ܐ ܐܢ ܗܟ ܕܘܝܕ ܩܪܐ ܠܗ ܡܪܝ ܐܝܟ ܗܘ ܒܪܗ *if David then call him Lord, how is he his son* (Matt. 22:45).

ܐ ܕܐ ܡܢ ܕܡܟܪ ܠܝܬ ܠܗ ܡܠܟܐ *if he deceives he is no king* (Jos. Sty. 61:19).

4. (1) ܐ ܐܠܗܐ ܐܢ ܗܟܢܐ ܗܘܐ ܒܠܒܗ ܕܐܠܗܐ ܐܢ *if it were right God himself would have put it in his heart* (Jos. Sty. 74:4).

ܐ ܘܐܢ ܠܝܬ ܩܝܡܬܐ ܕܡܝܬܐ ܐܦ ܡܫܝܚܐ ܠܐ ܩܡ *and if there be no resurrection Christ also is not risen* (1 Cor. 15:13).

(2) ܐ ܐܢ ܐܝܟ ܕܢܫܬܘܢ ܢܬܩܛܠܘܢ ܥܡܗ *if they were able, they should meet (him) in battle* (Jos. Sty. 14:4).

ܐ ܐܢ ܐܝܟ ܕܨܒܐ ܐܢܬ ܕܢܥܒܕ ܠܢ ܫܠܡܐ ܗܒ ܠܢ *if thou desirest us to make peace give us etc.* (Jos. Sty. 58:17).

ܐ ܐܢ ܐܝܬ ܐܢܫܝܢ ܕܠܐ ܨܒܝܢ .. ܢܬܩܪܒܘ ܠܘܬܢ *if there be those who are not willing . . let them draw near to us* (Addai 21:2).

ܐ ܐܢ ܗܘ ܡܠܟܐ ܕܝܫܪܝܠ ܢܬܐ ܗܫܐ ܡܢ ܥܠ ܨܠܒܐ *if he be the king of Israel let him come down now from the cross* (Matt. 27:42).

(3) ܐ ܐܢ ܐܝܟ ܕܫܐܠ ܐܢܬ ܠܝ ܗܟ ܐܢܐ ܫܕܪ ܠܟ *if thou askest it as a loan I will send it to thee* (Jos. Sty. 18:15).

ܐ ܠܡܐ ܗܢ ܡܥܡܕ ܐܢܬ ܐܢ ܠܐ ܐܢܬ ܡܫܝܚܐ *why then baptizest thou, if thou art not the Messiah* (John. 1:25).

(4) ܐ ... ܐ ܐܢ ܐܝܟ ܕܐܬܟܠܡ ܠܐ ܢܐܡܝܢ ܠܟ ܠܡܐ ܐܢ

what profit is there from them if it be that admonition be not mingled? (Jos. Sty. 5:14).

أَيُّ مَعْنًى إِنْ كَانَ بَيْنَ الرَّجُلِ وَامْرَأَتِهِ هَكَذَا لَا يَنْبَغِي أَنْ يَتَزَوَّجَ

if the case between a man and his wife be so, it is not expedient to marry (Matt. 19:10).

5. لَوْ لَمْ يُعَلِّمُونَا هَذَا لَكَانُوا عَدِيمِي الْفَائِدَةِ لَنَا *if they did not teach us this, they would be quite useless to us* (Jos. Sty. 5:19).

لَوْ كُتِبَتْ كَانَتْ تُشَكِّلُ تَوَارِيخَ عَظِيمَةً *if they were written great histories would they form* (Jos. Sty. 80:6).

لَوْ عَرَفْتُمُونِي لَعَرَفْتُمْ أَبِي أَيْضًا *if ye were knowing me, ye would be knowing my father also* (John. 14:7).

لَوْ أَحْبَبْتُمُونِي لَفَرِحْتُمْ *if ye had loved me ye would have rejoiced* (John. 14:28).

لَوْ لَمْ يَحْدُثِ الْيَوْمَ لَحَدَثَ *if this had not happend to-day, it had happened* (Addai 15:7).

لَوْ لَمْ يَشَأْ لَمْ يَمُتْ *if he had not wished, he had not died* (Addai 19:16).

لَوْ لَمْ يَعْرِفُوا . . لَمْ يَكُنِ الْخَرَابُ *if they had not known, there had not been the desolation* (Addai 27:21).

لَوْ شَاءُوا . . . لَمْ تَدَعِ الْقَلَاقِلُ *if they had wished, the commotions had not permitted them* (Addai (28:2).

لَوْ كَانَ فِيهِمْ . . . لَكَانَ يَلِيقُ بِهِمْ *if there were in them feeling, it would be right for them* (Addai 24:1).

Adverbial sentences of condition are of two kinds, those which express a possible and those which express an impossible condition. Of sentences expressing a possible condition, there are sixteen constructions according to the form of the verb, or copula, that is employed.

1. When there is a Perfect in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

2. When there is an Imperfect in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

3. When there is a Participle in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

4. When there is a nominal sentence in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

5. The impossible condition is expressed by ܠܘ ܗܘܐ or ܠܘ̈ ܗܘܐ. In the protasis is found the Perfect, with or without ܗ̈ܘܐ, or the Participle with ܗ̈ܘܐ, or a nominal sentence; in the apodosis, the Perfect, or the Participle with ܗ̈ܘܐ.

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